

The BOOK of
PALMESTRY
AND
PHYSIOGNOMY.
BEING

*Brief Introductions, both Natural, Pleasant,
and Delectable, unto the Art of Chiroman-
cy, or Mannal Divination, and Physiog-
nomy; with circumstances upon the Faces
of the SIGNS.*

*Also, Canons or Rules, upon Diseases,
or Sickneses.*

Whereunto is also annexed,
As well the Artificial as Natural

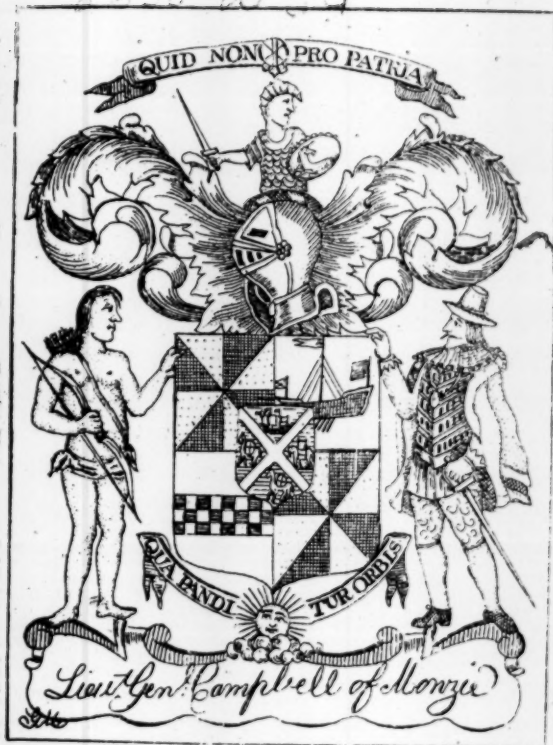
ASTROLOGY;

With the Nature of the PLANETS.

*Written in Latine by John Iudagine Priest, and
translated into English by Fabian Withers.*

The Seventh Edition Corrected.

London, Printed by A. P. for T. Passinger,
and are to be sold by J. Clarke. 1676.



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To the Gentle Reader.

IT was the use amongst the ancient Philosophers (most gentle Reader) that they never admitted or received any Scholar, unto whom they did not indict and appoint a certain time to hear and keep silence; willing them in no wise for to speak, until that by hearing they had learned to speak wisely and discreetly. Whose example being present in my mind, and also the rash and temerarious judgements of many conversant before mine eyes; I thought it good to admonish you, that following the example aforesaid, ye bestow some labour and time in perusing and reading this brief work of Chyromancy, or Manual Divination, before you enter into judgement of any effect or certainty of the same. The which thing if thou diligently & attentively do, I doubt not but that beside the great pleasure and delectation thou shalt find therein, thou shalt likewise reap and gather no less good fruit and profit thereof. For hereby thou shalt perceive and see the secret works of Nature, how aptly and necessarily

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ly she hath compounded and knit each member with other ; giving unto the hand (as unto a Table). certain signs and tokens whereby to discern and know the inward motions and affections of the mind and heart, with the inward state of the whole body : as also, our inclination and apiness to all our external actions and doings. For what more profitable thing may be supposed or thought, than when a man in himself, may fore-see and know his proper and fatal accidents, and thereby to embrace and follow that which is good, and to avoid and eschew the evils which are imminent unto him, for the better understanding and knowledge thereof ? And forasmuch as the Chiromancy unto some peradventure may seem obscure and dark, we have annexed hereunto an Epilogue or brief Collection of the Art of Physiognomy, and circumstances upon the faces of the signs ; with certain Canons or Rules, as well for the knowledge, as also for the curing and helping of diseases, very necessary and profitable. Then orderly coming unto Astrology, we have described unto you, as well by the Artificial Horoscope, as also by the natural entering of the Sun into any of the twelve celestial signs, the whole effect and power that any of the
Planets

to the READER.

Planets and erratical Stars may by any means work in us. Whereby, having recourse first unto the hand, and marking and noting such signs and tokens as therein shall appear; then beholding the proportion and lineaments of the whole body, and according to the prescrip^t Rules to weigh and consider the equality and agreeableness between them, with like respect had unto the Nativity, judg^eing either by the Artificial Horoscope, or by the Natural course of the Sun: thou shalt not onely see and perceive a great necessity and affinity between our Terrestrial and Celestial bodies, but also foresee and know a thousand accidents either good or evil, provided unto us, and hanging over our heads. But lest that any man should think that hereby we attribute so much unto Natural Providence, as though it were inevitable, and thereby use it as a Refuge or sanctuary for all their evil actions and doings: Unto such we will object the answer of Crysippus, writing in this manner. Although (saith he) that Nature hath provided all things from the beginning, and that by her Providence all things are moved and stirred up by a certain necessary reason and motion; yet notwithstanding, our dispositions and mis^els are no further subject, or in d^em-

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ger thereof, than their propriety and quality is concordant and agreeable unto the same. For if that by Nature our wits be first made wholesom and good, and after endued with reason and understanding, either they do utterly put off, and avoid all evil influences and accidents, or else receive and bear them the more easily, without hurt or damage. If contrariwise, our dispositions of themselves be rude and gross, not indued with any kind of Letters or good learning to assist and help them withal, with every light conflict or assault of our natural inclination, we run head-long into all kind of errors and vice. Even following the ensample of the Cilinder stone, which by nature being apt to roll and tumble, and being cast or thrown down into hollow or steep places, doth run without ceasing, not so much because it is cast or thrown, as for its own nature and aptness thereunto, and not having in it self any thing to withstand the same. The Authour himself in like manner foreseeing the cavillations of certain evil-disposed persons, which would make all things subject unto the influences of the heavenly bodies, before he entreteth to speak of the judgements of Nativities, writeth in this sort. We ought (saith he) first to know and understand

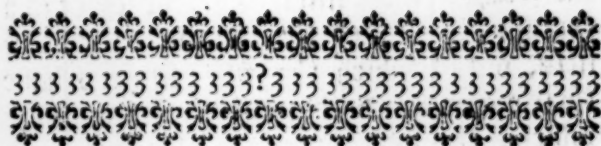
to the READER.

stand that the stars do not provoke or force us to any thing, but onely maketh us apt, and prone, and being so disposed, doth as it were, allure and draw us forward to our natural inclination. In the which if we follow the rule of Reason, taking it to be our onely guide or Governour, they lose all their force, power, and effect, which they by any means may have in and upon us. Contrariwise, if we give our selves over to follow our own sensuality & Natural disposition, they work even the same effect in us, that they do in bruit beasts. And this shall be sufficient at this time to answer the vain objection of natural providence, whereby the fruit of this work might by any means seem to be converted into any vice or error, the which indeed of its self is very necessary and profitable. What should I need to stand with long circumstances to describe the particular commodities of these brief Works annexed together; when that the Labour is so small, that with once or twice diligent and attentive reading, the whole effect is known and understood; notwithstanding, I would wish and desire all men which shall read or take any fruit of this small Treatise, to use such moderation in perusing the same, that they do not by and by
take

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take in hand to give judgement, either of their own, or other mens estates or natiuities, without diligent circumspection and taking heed; weighing and considering how many ways a man may be deceived; as, by the providence and discretion of the man in whom thou givest judgement; also, the dispensation of God, and our fallible and uncertain speculation.

Wherefore, let all men, in seeking, hereby to fore-see their own fortune, take heed, that by the Promise of Good, they be not so clate or high-minded, giving themselves over to Otiosity or Idleness, trusting altogether to the natural influences; neither yet by any signs or tokens of aduersity, to be dejected or cast down; But to take and weigh all things with such equality and moderation directing their state of life, and living, to all perfectness and goodness, that they may be ready to imbrace and follow all that which is good and profitable; and also not onely to eschew and avoid, but to withstand and set at naught all evil and aduerser fortune, whensoever it may happen or chance unto them.



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CHAP. I.

Of the distinction of the hand.

THe Ancient Greeks, who (as it may appear by the long and old use of the Word) did use this sort and kind of Divination which is gathered by the beholding of mans hand, called it by this proper name of Chiromantia. Wherefore, I intending to write the rules and observations thereof, do think it necessary and meet, first of all to describe the hand of man, and point out and set forth his parts; whereby such rules and precepts as shall be given upon this Manual Divination, may the more easily be understood and known. The hand therefore being extended

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or opened abroad, the plain within is call'd the Palm, in the midst whereof there is a certain place called the concave or hollownes, out of which the five fingers have their original and beginning. Amongst the which, the first being the strongest and most gross, is called the Thumb; the next is called the Index or Foze-finger, because in shewing or pointing to any thing, we do commonly use that finger; the next that followeth, and is in the midst of the five, is by the same name called the middle finger; next after this is the Ring-finger; so called, because it is commonly to wear a Ring of gold upon it, and specially that on the left hand; or because, as learned men hold opinion, there doth pass a certain sinew from that finger to the heart of Man, wherefore it seemed good in time past to the Antiquity, to wear a Ring as a Crown upon that finger, or else as some do suppose, that gold by nature doth comfort the heart. The last finger, and least of all, is called the Ear-finger, because it is commonly used to make clean the ears. And thus far concerning the Fingers. Moreover, the hand being closed or shut with the fingers turned in, we call the Fist: the nether part thereof

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thereof (amongst such as use this Art) is commonly called the percussion or stroke of the hand. Then the place where the hand is drawn and gathered in, and joynted to the arm, is called also the *Wrist*. Furthermore, every finger hath its proper rising or swelling of the flesh, which doth rise at the root or nether part of the said fingers, and of some are called hills, and are attributed unto the names of the Planets. Among the which is reckoned the rising or hill in the nether part of the *Fist*, called the percussion of the hand: so that in the hand are limited and appointed several places, unto every of the Planets, whereby judgement may be gathered. For the rising or hill of the Thumb is assigne to Venus, and marked with this Character ♀: the hill of the fore-finger to Jupiter, and is thus noted ♂: the middle finger is attributed to Saturn, with this note ♄: the Ring-finger to the Sun, with this Character ☉: the hill of the little or Ear-finger is under Mercury, with this mark ☿: the rising or hill which is in the percussion, the Moon doth possess, and is thus figured ☾. Now what place Mars shall have, we will shew you hereafter; but first, we will make description of the incis-

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Lines and divisions of the hand, which we call the lines. Amongst the which, these be chief and principal : the wrist, which divideth the hand from the arm, and is almost joyned to the line of life, or of the heart, the which beginneth under the hill of the fore-finger, as it were between the fore-finger and the thumb, and doth divide the hand, stretching downward toward the wrist. In the same side of the hand, at the hill of the forefinger, beginneth a line which passeth overthwart the hand to the hill of the Moon, and is called the middle or mean natural line. And these two lines thus beginning and passing sundry ways, make the form and shape of a triangle. To the which, if the line of the Liver or Stomach, which beginneth over against the wrist, and passeth under the hill of the thumb, to the hill of the Moon, by the end of the middle natural line do appear, as in some it doth not, it finisheth the Triangle. And the space contained within these lines, is attributed and given unto Mars, and is called the Triangle of Mars, noted with this figure \triangle . There is also another line, called the table-line, beginning under the ear-finger, at the end of the hill of the Moon

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Moon, and runneth to the fore-finger : and is so called, because the space between it and the middle or mean natural, doth argue or shew the fashion of a Table, and that space is alwaies called the Table quadrangle of the hand, and the line is also called the line of fortune. And these be almost the chief divisions or lines of the hand, to the which all other lesse and smaller incisions and lines are referred. But now as near as we can, we will describe them all, and as far as appertaineth to this Art, shew their nature and signification. And first, I think meet to speak of those lines which take their denomination, or name, of the three principal members of mans body : that is, of the Heart, the Brain, and the Liver. For as in those parts, whatsoever is in man, is altered and changed : so by those three incisions and lines, a man may fore-see and prognosticate whatsoever shall happen touching health or adversity, or any other things natural. The which if any man think to be vain and trifling, let him call to remembrance the ancient Philosophers of Pythagoras Sect, who chiefly by the proportion and lineaments of mans body, did declare and prognosticate the manners, state, and
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ent of mans life. For what is said of Socrates, when that a certain man professing the Art of Physiognomy or Speculation, beholding Socrates, judged him by his outward habit to be a very evil man, of unclean life, libidinous, and given to all evil, was therefore wonderfully rebuked of his scholars, as though he had shamefully slandered him. Socrates answered, That indeed naturally he felt such motions and inclinations, so that if he had not corrected his vices of this nature, by the rules of reason, he had been such a one as he had pronounced him to be: meaning thereby, all those vices which nature and destiny hath planted in us, may easily, by reason and custome be amended, if we will strive against destiny. And the Prince of the Peripateticks. Aristotle, said the hand of man to be made of nature the principal Organ and Instrument in mans body. For since it is his office to minister and serve all other parts of the body; and that in humane generation, the vertues, powers, and strength of all members do come together. It is very consequent and agreeable; some certain signs and tokens of the quality and complexion of man, to be known and perceived by the hand. Such

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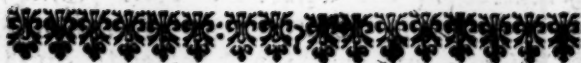
Such is the proportion of members among themselves, that they do partake one with another in all things. And further, that this Art of Chiromancy was used in the time of Pliny; he himself doth affirm; Notwithstanding I take it to be my duty to aduise you what you ought to attribute to this Art, and what is else to be joyned with it, lest any man should think to include or shut up the knowledge of so high & great things, into so straight and narrow corners. Wherefore, what I judge herein, I think good to shew: As often as I must answer to any that require, ~~by me~~ ^{by}, as is accustomed, I look upon the hand, and there-withal behold the whole body, with the Lineaments, and Proportions of the same, which is called his Physiognomy, (whereof in the Book following I will Entreat:) Then I cast my mind to the Hour of Nativity, Month, Day, or Year: the which known, I refer straight to the Rules of Natural Astrology, hereafter by me written: then plainly judging none ~~of these~~ ^{by themselves} sufficient; and thinking it better to judge them fools in giving light credit, than I to be counted rash, foolish, and hasty, in

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gibing Sentence. So that when I have gathered all these things together, and taken hold of that which I think meet for my use, I utter my judgement; esteeming it the part of a good man, by looking onely in the hand, to give judgement of the life, and all the states of mans body. And now I return to the rules of Chiromancy.



A The



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- A* The Table Line, or Line of Fortune.
B The Line of Life, or of the heart.
C The wrist of a Woman.
D The Pomel of the hand.
E The middle natural Line.
F The Line of the Liver, or Stomach.

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- A** The Table Line.
- B** The Pomet of the Hand.
- C** The Wrist of a Man.
- D** The Line of the Liver.
- E** The Table or Quadrangle.
- G** The Hill of the Thumb.
- H** The Line of Life, or of the Heart.
- I** The Triangle.
- K** The middle Natural Line.

The

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The Names of the Fingers, after the P L A N E T S.



- A The Imperfect Table-Line.
- B The Sister to the Natural Line.
- C The Line of the Liver or Stomach.
- D The Sister of the Line of Life.
- E The Line of Life.

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CHAP. II.

Of the Line of Life, or of the Heart.

The Line of Life, called also the Line of the Heart, begineth, as is said before, at the hill of the fore-finger, passing by the midst of the palm, goeth to the wrist. The which if it be long, straight, libely coloured, bright and clear, it betokeneth long life, endamaged with few diseases or sicknesses.

Pliny affirming the same, saith, that it is a token of long life to have upright shoulders, and two long incisions or lines in one hand, the which are to be understood of the Line of life, and the middle natural Line. If that the natural powers be weak, and that the Line do appear short, and of divers colours, runing in and out, thin or slender, and cut or parted in sunder, with many overthwart ribs or small crests, it doth declare shortness of life, much sickness, small strength, and that he in whom this is noted, shall seldome or never bring any thing to a good end. So likewise, the line gross, long, and undivided, doth shew the contraries to the same. Wherefore if any man

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do require or ask a Reason of this thing: we answer, The blood the which doth nourish the heart, and is also thought to be the seat and resting place of the mind, is the cause efficient of this thing. For it is most certain, that as the blood is pure, or unpure, so the line shall be coloured, either clear or dark: so as long blood doth abound, it sheweth ruddy and bright; and contrariwise pale and swart, when the blood doth fail or war scarce. Whereby as well the natural heat diminished in the weak body, as also the strong and lusty body, is shewed and declared. Then if this line be narrow, subtle, and well coloured, stretcht forth toward the middle natural; it signifieth a man of good counsel, of subtle understanding, and of an high and princely mind and stomach; and if it be broad, ill coloured, and pale, it signifieth the contrary.

This is always to be noted in all principal lines, that if they be straight, not divided, neither cut, and well coloured, it doth declare a good complexion: if they be contrariwise disposed or set, it sheweth the contrary. Also, if the line of life be gross, deep, and diversly coloured, that is to say, one place red, another pale, or swart, it is a sign

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sign of malice, craft, envy, and the man to be a great talker, and boaster, and one that understandeth much in his own conceits. If the line be gros and berry-red, it betokeneth a crafty, a filthy, and an unconstant man; but if it be pale, mixed with a certain redness, it signifieth an angry man almost mad with anger. And if it be berry-red, mixed with paleness, or smartness, like Lead, it sheweth an unconstant, unshamefast, wabering, traiterous, and angry man, and delighting to flip up mischief, and sow discord. But if it be red in the part next the wrist, it signifieth cruelty: and often times it chanceth to be forked in the upper corner, which betokeneth an unstable man, a runner about Countries, and marvellous in all his doings. The which if it be crooked and wry then towards the middle natural line, it signifieth a crafty deceitful wanton, and a man of perverse and froward mind. And if you happen to find in the hand of a woman, a cros, with three small lines at the upper corner of the Line of Life, it signifieth an unshamefast and dishonest woman: but if that cros be found about the right corner in the line of life, and be deep in, it signifieth an ungodly, and mischievous Woman, that


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That shall suffer great punishment for her mischief: For such a cross in that line, doth always betoken evil, both in man and woman. If that there be found two lines in the end of the rising of the thumb, near the line of Life, as they were lying on the one side; by that token I judge the man to dye shortly. And if the Line of Life have branches stretched out toward the middle natural, in form as you see in the Margin, it is a sign of Riches, Honour, and Perfection. But if the Branches run downwards toward the wrist in this manner, it signifieth poverty, and damage, by household servants, through their untruth. And if the said branches do pass strait through the Triangle to the middle natural, it signifieth a man after divers and sundry dangers and changes of fortune, to come to prosperity and riches. Moreover, many small lines, dividing the line of life, betokeneth much sickness. Further, if there be in the line of life certain points or grains scattering, it declareth a man unshamefaced, a fornicator, and in jeopardy of his Life for further in a tumult, whereof he was author himself; and shall be divers times wounded.



When in the beginning of the line of Life there

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 there be three small crooked lines, dividing it in this manner, it is a token of a Leprosie to come; for it doth declare the ill disposition of the Liber. Whereupon that which is already said, may be gathered, that if the line of life be long and deep, well coloured, having a good proportion with the middle natural line, and the line of the Liber or stomach, and that the two be of due quantity and length, and well coloured; it is a good sign of long life, good nature, wit, disposition, and complexion. And oftentimes there be found in the line of life ○ or ○ ○ of these notes, which do signifie the loss either of one or both eyes: the which although they be seldom found, yet in my self I have had the experience; for in the same place of my hand is the same mark: the which when I saw, I called to remembrance in what danger I was of one of my eyes: for sitting by the fire in Winter, I fell therein; and tumbling in the flame, with my left eye I was vehemently tormented. Albeit, I find, that not onely that did prognosticate that evil to me, but also the opposition of Mars and the Moon in my Nativity. For I find at the time of my birth, Mars to be in the eleventh house, in a manly sign, and the Moon

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Moon likewise in the Fifth House ; which Constellation is obserbed of the Astronomers to signifie some such thing. And in so much as I find this true, it doth so much the more verifie that which I said before, that these Aries were joyned together, as it were by a certain alliance or affinity, and that one without the other could very little prevaile. For it is most certain, that the inferiour bodies are governed by them aboue ; and as all strength and power hath its influence from those heavenly bodies ; so likewise all lack and default cometh by them, it is most sure. Wherefore we may well consider, that Nature was a careful workman about the Creation of mans body, which hath giuen knowledge to man diuersly and manifoldly, to iudge by these three most Noble and principal parts.

In the other parts she hath not so done : for she hath set in the hand of man certain signs and tokens of the heart, brain, and Liber ; because that in them the life of man chiefly consists. But she hath not so done of the eyes, Ears, Mouth, Hands, and Feet, because those parts and members of the body, seem rather to be made for a comeliness or beauty to the body, than for any necessity.

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Therefore all hands have the thre Lines aforesaid; but the other incisions or lines, many do want or lack; Husbandmen being also excluded from hence, for their continual labour.

Wherefore, since these two Sciences need such a mutual help one of the other, I will declare unto you out of Astrology, the nature of the Erratical Signs, which the Greeks call Planets. Saturn maketh sad, circumspect, covetous, slow, and little speakers, and self-lovers. Jupiter causeth, pleasant, liberal, quiet, sober, and eloquent persons. Contrariwise, Mars causeth cruel, fierce, and lyars. The Sun maketh godly, witty, happy, or fortunate, and courageous men. Venus causeth incontinent, libidinous, comely and fair. Mercury causeth subtle, crafty, learned in Sciences, and nimble men. The Moon maketh quick witted and comely, but unstable and slow.

Now I have spoken of the diversity of dispositions and wits: I will also shew somewhat of voyce and speech, whereby the divers effects and workings of the Planets amongst themselves, may the better be understood and known. Saturnus doth cause a slow and screeking voyce for speech. Mars a
crashing

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crashing voyce, like the breaking of Metals.
Jupiter a shrill sounding and gentle voice.
Venus maketh a weak, soft, pleasant, and
effeminate voice. And so likewise doth the
Sun and Mercury. The Signs also have their
proper voices: For Virgo, Gemini, Libra,
Aquarius, do make good voices, or sounds.
Aries, Taurus, Leo, Capricorn, and the last
part of Sagitary, cause mean voices. Can-
cer, Scorpio, and Pisces, are either altoge-
ther dumb, and without sound, or else mi-
nister some great impediment in the speech;
there be also certain signs called fertile, be-
cause they do increase: which are, Cancer,
Scorpio, or Pisces: and others be called
barren, as Gemini, Leo, Capricorn. So that
whatsoever a man can do, may be applyed to
the Signs, as furtherers of the same. The
which thing in that it cannot be denyed, so
much the more are they to be counted slan-
derers, which esteem and report Astrology
not as Divine, but as hain ribolous Art
or knowledge: whom in their place we will
set forth in their colours. But now to re-
turn to our purpose.

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If you find a cross in this sort about the upper corner, proceeding out of the line of life, and on the other side three small lines, and on the upper side two, as you may see by this figure; it signifieth a libidinous and an unshamefac'd woman. But if the three lines be found in the nether end of the line of life toward the wrist, it betokeneth that
the

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the woman shall suffer grieuous punishment
for some mischiefe or evil doing.



When that certain small lines do diuide
or touch the line of life in the upper end, in
form prescribed; it doth declare the infir-
mity and sickness of the body. But if on
the other part of the middle natural line,
there

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there be incisions in this manner, lying as it were directly from the nether part of the line, and rising upward, it betokeneth evil, as pain in the head, which cometh of exhalations of the Stomach, or some such other disease. And these three lines on the end of the line, doth betoken evil, as shall appear hereafter.

CHAP. III.

Of the Middle Natural Line.

THe Line which begineth at the root of the Line of life, and passeth through the Palm of the Hand, toward the Hill of the Moon or Mount of the Hand, is properly called the Middle Natural line. The which if it be strait, and undivided with any small overthwart lines, it sheweth good health, a sound brain, a quick and lively wit, and also a good memory. If it be long, stretched out to the Hill of the Moon, it doth declare a stout stomach and long life, which if it be short, that it pass not the hollownes of the hand, it betokeneth a fearful, roberous, unwise and unfaithful man; and if the said Line do not stretch out to the Hill of the Moon

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Moon, but end eber against the space which is between the middle finger, and the ring-finger, it betokeneth a man of ill manners, and that shall not live long. Then if the same line run out beyond the Hill of the Moon, and turn in again in form of a half compass, the farther it stretcheth, the longer life it betokeneth, but in age poverty. But if the same line at the upper end do rise towards the fingers, it signifieth an unshamefast and malicious man, the which if it rise very much towards the fingers, it doth declare him to be very foolish and unwise. Contrariwise, if it turn downward almost to the Palm of the hand, it is a token of a covetous and unclean man. On the other part, if it turn upward, and touch the Table Line, it signifieth some great loss, and aduerse or evil fortune: And if the same line be writhen, unequal, and of diuers colours, it is a token of an ill disposed mind, and often times of Theft. The Line being strait, equal, and bright-coloured, betokeneth a good Conscience, and Justice: But when the middle Natural Line is broad, and gross, with a certain redness intermingled it signifieth a rude Disposition, and lack of Wit. And

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if it be neither too straight nor too large, and well coloured, it betokeneth a merry, cheerful, and a fortunate man: but if it be subtle and slender, swart or pale, it declareth weakness of the brain, and vapours rising from the Stomach into the head. And if the line appear gross and very deep, and hath a certain small line near to it red coloured, it sheweth an angry and furious man. Again, if it have certain knotty spaces in this manner o, so many knots as there be, it doth declare so many murders, either already committed, or hereafter to be done. The which knots, if they be not fully closed or shut, they are a token of a great quarreller, which shall beat and wound, but not kill outright. If there be in the same line certain gross prickles or points, it sheweth an unmannerly, foolish, and unpleasant man, the which points, if they be very red, it betokeneth a very cruel & fierce man: if the same line be crooked, making half a circle, with a certain obscure or dark colour, it signifieth danger by four-footed beasts; or else to be slain of a Wild-beast. And oftentimes, nigh the same line there be two small lines joyned together (as in the figure of the hand following you shall see) which signifie wounds

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wounds, but not with weapons. Moreover, if there be a cross in the same line, ober- against the middle finger, it betokeneth that the man shall dye within a year. If any man have this line forked towards the wrist, with small divisions: he seemeth to set all his mind on mischief, and neither to fear God nor Man.



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This Figure of the Hand here described with the middle Natural Line, beginning at the root of the line of Life, and passing directly through the midst of the Hand, without any incisions: signifieth the good state of mans body, and health of the brain. And when it maketh a sharp corner with the

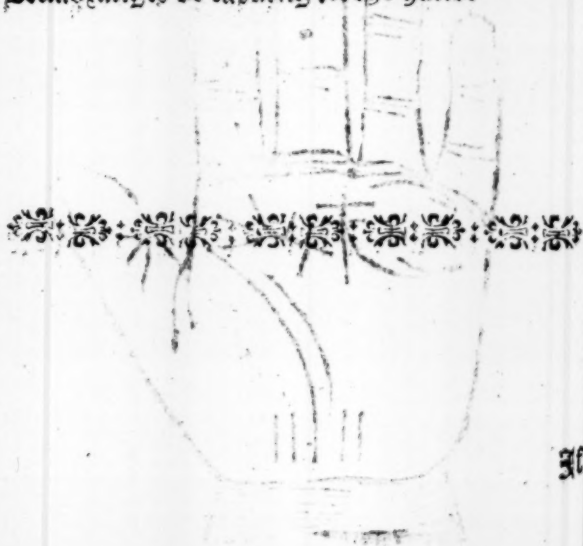
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the line of Life, it declareth a quickness of memory, and uprightnes of mind. But if it be (as is rehearsed in the Canon before) unequal, not stretching past the Pit or Caeve of the hand, it betokeneth a fearful, Covetous and a Forgetful person.



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If the middle natural line above Figured, make as it were half a Circle, with a certain obscure colour, it threatneth hurt by Beasts, and oftentimes death. But if at the end of this line on each side doth appear two small lines, it signifieth wounds by weapons. If there appear over-against the middle-finger a little Cross divided with small lines, it doth demonstrate the weakness of the body, and brevity of life; and so much the rather, if the Square or Quadrangle be lacking in the hand.



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If the hand before portrayed, have in the middle natural line certain pale knots : how many knots there be , so many murders it doth declare already committed : if they be red, they do pronounce the person to be hereafter both a murtherer and thief : If there be crooked incisions in the said natural line , I judge him to be a very unhap-

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py, and unfortunate man. And by the Cross there, I suppose him to be full of strife and debate, and desirous of discord.



When this middle Natural line, stretcheth to the Table line, and is crooked in the end in form prescribed it declareth a very evil tongued man, a shedder of blood, and shall often be in danger for the same, and at

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at length peradventure suffer condign punishment. If the same line have pryvy incisions, it doth denounce a proud, babling, & angry man. But if there be a crosse in the upper corner, right against the rising, or hill of the thumb, it sheweth an honest man, and apt and disposed to all kind of goodness, and so likewise on the contrary.

CHAP. IV.

Of the Table Line.

This Line is called the Table Line, because it maketh the fashion of a Table in the hand, for so we do call the space remaining between it, and the middle natural line; it is also called the quadrangle, or square. If this line be equal, long enough, deep and strait, it is a token of a good nature and strength of the principal members of men of modesty, temperance, and a constant mind in all good works. If it stretch past the midst of the hill of the fore-finger, and touch the hill of Jupiter, it is a sign of vehement anger and cruelty, being red above

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hobe, is a sign of a promoter, and enbying another mans felicity or welfare. And having branches rising strait to the finger of Jupiter, it doth promise promotion, increase of riches; and that being poor, shall come by little and little to honour and worship; But if the line be naked without any branches stretching toward the root of the forefinger, it betokeneth an unfortunate and poor man. If it have in the end three small lines or branches about the hill of Jupiter, running straight forth to the upper corner, it signifieth a fortunate, liberal, merry, modest, and noble man, which delighteth in all kind of comely and cleanly apparel, and sweet smells and labours. In whose birth, who doth consider the Horoscope (whether he find Taurus or Libra, whom Venus doth rule, or Sagitarius and Pisces, upon whom Jupiter hath dominion, or what planet else there be) shall easily perceive and find the cause and reason of this matter: a cross standing in the same place, doth signifie a liberal man, a lover of truth, benign, gentle to be spoken to, and in a manner one endued with all kind of vertue. But if this line do finish or end over against the Hill of the middle finger, it betokeneth a Lye, a
selfe

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self-lober, inconstant, deceitful, unshame-
fac'd man, and a solver of strife and debate.
When this line is joynd with the middle
natural, so that they make both a sharp cor-
ner, the same man shall be in many dangers
both of body and mind, that he shall be ever
weary of his life. And if he lack the middle
natural line, that the Table Line joyning
to the line of life, do make a sharp corner or
point, I judge that that man shall lose his
head, or be deadly wounded, and shall
never bring any thing to pass. If this line
be divided, that one part look toward the
middle natural, the other toward the hill of
Saturn, it is a token that he shall be often in
danger of his life, and yet escape. The same
line being subtil and strait at the end, under
the hill of Jupiter, it signifieth a Gover-
nour of a household, and promotion or rule
over his brethren, kindred, and equals. If it
hath incisions over-against the middle fin-
ger, it betokens a flatterer, and a double-
tongued man, whom few men shall love. If
a line coming directly from the Quadrangle,
to the hill of Saturn, diving the table-line to
make a little cross there, it threatneth vio-
lent death. For as this line is a token of
great felicity & good fortune, if it pass by the
hill

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hill of the middle finger, and stretcht beyond the hill of the fore-finger, so likewise, not touching the middle finger, and ending under the hill thereof, is a sign of extreme poverty, and many calamities and dangers: then this line having many interruptions, or incisions lying scattered, it signifieth a foolish and an unconstant man, whose study or desire is to be in contention with women, as now to love, now to hate, and oftentimes to chide and fight with them. And this line being deep, subtle and pale, at the end aforesaid; declareth an honest, chaste man, but weak, and much troubled with sickness and diseases. But it is an ill sign, and especially in a woman, when the line beginning at the middle Natural, going to the hill of the middle finger, doth both divide the Table and the Table-Line, and is forked in the end. And that woman which hath a line coming from the Line of Life to the hill aforesaid, it signifieth that woman to have kill'd her own child. The which line if it turn back to the hill of Jupiter, it betokeneth that woman shall have great inheritance, if that line be redder than the other, it betokens pain in the bowels, and gnawing about the Navel. Again, if that
Line

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A line be double cutting the Table-line, it sheweth that the man shall dye a miserable Death. For both in man and woman, it is a token of an ill end. And often the Table-Line toward the Hill of Saturn or Jupiter is seen forked: which noteth the man shall suffer many weary labours and travels in his life, the which the redder it is, it sheweth him the more inclin'd to anger. When there appeareth in the same line certain small lines rising one by another, the more there be, the more honourable they declare him to be, and to have the greater power and rule. But in whose hand there is no Table line at all, I conjecture them to be of both kinds, ill-willing, contentious, angry, unfaithful, unconstant, and ready to all mischief. Moreover, if there appear a Line coming from the Table-Line toward the little Finger, it is observed, that man to be neither good nor fortunate, but covetous, angry, and horrible sad, and also filthy, envious, and a companion of mischief: if there appear any lines red between the table line and the near Finger, it betokeneth so many marriages as they be in number; but if they be crooked and pale, they be already past. Again, if there be found under the root of the
Table

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table-line certain crooked crosses, so many as there be, so many deadly enemies they do betoken. When that a line comes from the table to the hill of Saturn, divide the table-line, and make a cross on the end thereof: it is said to be a token of a violent death. And certain wise men in this science say, that if there be small incisions about the upper end of the same line, it betokeneth sickness in youth, if they be in the midst, in middle age; if at the other end, in age: and if the same lines run downward, the Disease shall be of choler, if they ascend, of flegm: if they rise out of the midst upwards, it shall be of blood, and if contrariwise they turn downward, it shall be of melancholly, as his colour, be it bright or dark. Here is to be understood, that Cancer, Scorpio & Pisces, do rule the salt flegm, and Saturn causeth all diseases that come of a viscidous or slimy flegm, as the Mordew, Leprosie, Canker, and Gout. Taurus, Virgo, and Capricorn, are of like nature, cold and dry, and rule the Melancholly, and therefore Venus doth cause cold and moist diseases in the throat and privy members. Likewise the Moon causeth the Dropsie, Falling-sickness, and Apoplexy. Aries, Leo, and Sagitarius, have dominion

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minion of the choler, Agues, and Biles, which come of blood. Likewise Mars doth rule hot Agues, Frenzies, and the worm in the head: unto Jupiter we attribute the combust blood; unto Mercury is applyed the diseases of the mind, bitter and heaby thoughts, and troubled conscience. The Sun bringeth hot and dry diseases. All which things shall appear more plain hereafter, where the nature of the Planets & Signs shall be spoken of; wherefore note always that the redness of the lines or incisions come of the heat of Mars. Therefore in all the judgements of this Manual Divination I will you to have respect to the nature of the Planets and Signs, wherein the Sun was the time of Nativity or Birth. And so likewise the Physiognomy must be taken heed of, and by that means the wise judge shall get both profit and praise.

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If there be found in the Line of Fortune called also the line of prosperity, three small branches, and be joynd with the line of life, and therewith divide the wryst, it betokeneth a good and quick wit, but if it joyne to those lines, as it is here described, with a certain wrything or crookedness: it signifieth

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eth an evil, perverse, wicked, and a malicious
slanderer, and one which coveteth a way to
shed blood. For, whensoever you shall see
these manner of lines strait, remember and
have recourse to the nature of Mars.



The Table line thus disposed, that it be-
gin and end in his due places, both declare

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the good state of the body, and strength of
the members of generation. But contrari-
wise, if there be no table line at all, or that
it be without branches, short and gross,
stretching out beyond the Hill of the Fore-
finger; it signifieth a mischievous person,
and hard of learning or understanding.



These

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These three branches in the end, about the hill of the fore finger, against the upper corner, is a good sign both in man and woman. Also a little cross in the same place, betokeneth good likewise. If the said table line have many incisions, it signifieth hatred of Princes, and of great men: but if the incisions be unequal, and dispersed, you shall understand the variety of Fortune.



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If that the Table-line be lacking in the hand of Man or Woman, it is a very evil sign; For it sheweth a Man prompt to all mischief, which also shall dye an evil death. There must also be respect to the lines about the hill of Mercury; for there is the signs of marriage, & the judgement of such things as pertain to the Planet Mercury.



Again

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Again, if the table-line do thoroughout touch the natural-line, that it make a sharp angle as you may see, it betokeneth ill, for so many perils shall hang ower his head, that he justly may repent he euer was born. But if the natural-line be lacking, and the Table-line touch the line of the heart: (except I be utterly deceived) that man shall lose his head, or dye some ill death. When a certain line (as here you may see) doth diuide the Table-line and make a small crosse in the upper end, it betokeneth a violent Death. The which line, if it rise strait upwards in the hand of a woman, and diuide the Table-line, it is an evil token, for the which seeke the Canon or Rule afoze. If there be a small crosse in the end of this Table-line, it betokeneth spiritual dignities: and the rather, if there be two crosses (as I have often proved) it signifieth Ecclesiastical promotions.

CHAP. V.

Of the Wrist.

The space which (as aforesaid) appears
th in the joyning of the hand to the

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arm, is called the wrist; the which if it be pure, and of a good lively colour, it declareth the good estate of the body, and contrariwise, the evil. And note, that for the most part there be two lines do as it were divide the hand from the arm, if there be two lines, then if that next the hand be equal, strait, and well coloured, stretching upward, it promiseth riches; yea, although he be very poor, it promiseth increase and felicity; and so much the rather, if there be strait branches, and not overthwart. If that a line rising at the root of the arm, do run up to the root of the middle finger, it signifieth good success, and prosperous fortune. But if there be in the space or joynt, four equal lines well joynd, dividing the arm overthwart, behold great honour and dignity, succession and heritage of the kindred. And if there be found in the root of the arm, neer the hill of the thumb nigh the line of life (if it descended so low) three lines or stars, or more: it signifieth that person to be accused & betrayed by women, and to suffer slander by them. Further, if a line beginning in the middle of the wrist, go towards the Hill of the Moon, it doth prognosticate many harms and troubles of Fortune, and

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py by enmity and hatred. The which line if it be crooked and unequal, it is a token of continual bondage, and that, that person shall neber come to Promotion nor Riches. If there be many lines scattered in the wrist, and rise to the hill of the thumb, he that hath that sign, is in danger to be afflicted, wounded, spoiled, cast in prison by his kin, dyed, or by those that he most loved. If there begin certain lines in the arm, and divide the wrist, and joyn together in the upper part, that man, without doubt, shall dye in exile, or banishment. The which lines, if they do not fully close, but be somewhat distant asunder, he shall end his life amongst foreign Nations, far from his own Countrey. The same lines tending to the Point of the hand, do fore-shew long navigations and journeys by Sea, and an unstable life, to be spent in such Sea-peregrinations. Further, if there go a line directly from the wrist to the hill of the fore-finger, it signifieth a long journey, or a difficult, or doubtful return. Also, if there rise a Line at the wrist, and run into the cabb of the hand, be very red, it declareth the weakness and diseases of the body to come. But if it be pale, they be already past,

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past, and no more to be feared. If there be
 found in the hand of a woman, a Triangle,
 tending from the wrist to the Hill of the
 Moon, it sheweth her to have been corrupt,
 defiled, and deflowered in her first youth, and
 flower of her age. Moreover, if there be a-
 bout the wrist of a woman, a little cross, I
 judge her thereby both honest, wise, & chaste.
 Behold the signs of the good estate of the
 body; when the space in the wrist next the
 hand, and the other next the joynt of the arm
 be both of good and lively colour, having the
 four incisions aforesaid, it betokeneth all
 goodness. Again, how hateful are the three
 Stars, which threaten danger by accusation
 and slander. Mark also, going from the wrist
 to the point of the hand, how manifest an
 argument of infelicity & evil fortune it is.
 Then that coming from the wrist to the
 Hill of Jupiter, how it signifieth a forraign
 and far distant life to be led. Another ri-
 sing upright, doth promise riches and labou-
 rable fortune. Moreover, the signs which
 are in the Hill of Jupiter, betoken Riches,
 Honour and Dignity. Also four lines, al-
 most compassing the arm (as you may see
 in the hand following) are tokens of long
 life: and certain lines going from the root
of

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of the arm, making a sharp angle or corner, and a small elbow by them, do promise great quietness of life, and to pass his time merrily with promotion. But if the cross be away, it doth onely promise succession, and heritage of many. If the cross or certain little stars be there, that man shall lack nothing necessary to his life.



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If there be found in the ~~W~~rist, two large lines, and the nether line be subtil, it signifieth riches until the middle age, and after worship, but decrease and decay every day more and more. If there rise out of the same lines, two small lines, as it were supporting and holding up one another, and certain other lines rise up directly through the Palm of the Natural Line; it is a token of great integrity, and declareth that man to be of a good conscience, the which through his behabour shall come to great riches, and prosperity, and also come to a good end; but yet it will be the longer before these things hapen, if the line ascending be crooked and withen.



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If that two lines beginning at the wrist, do rise through the Palm to the Hill of the Sun, or ring finger, and the same hill be divided with two lines overthwart: it signifieth a compasser or doer of great things, which shall have rule and authority in Kings business and affairs, and thereby get both great honour and riches.

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If in the **Wrist** there be seen a certain
gros Line, and then another subtiller and
fenderer, and the third grosser and deeper
than the other, it proposeth abundance of
Riches in the first age or youth, infelicity
and poverty at the middle age, and in the
third and last age, recovery of all before lost.
with increase of Riches, and a quiet life to
the

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the last end. If there be two crooked lines ascending to the Hill of Jupiter, and upon the first joynt of the same appear two lines going oberthwart, it signifieth encrease of substance by long journeys and trabels. The same lines going to the hill of Mercury, betokeneth a man apt to many things, but not fortunate to great Riches. But if they run to the finger of Saturn, there can be no worse sign: for he will be covetous, and immoderate in desire, envy, and disdain at another mans happines and welfare, and a mind given to all evil.



CHAP.

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CHAP. VI.

Of the Triangle.

The Triangle in the Hand, is three lines (that is to say) the Line of Life, the mean natural line, and the line of the Liber or Stomach, which are so disposed and set, that they make the form of a triangle: And the space inclosed within those lines, is divided into three parts or corners: whereof the first is made by the line of Life, and the natural line, and is called the upper angle. The other, which is formed by the line of Life, and the utter part of the triangle, is call'd the Sinister or left angle. The triangle being of equal angles, having lines fair, well coloured, and strait, doth represent the good quality of Nature, and of the body, with health and security of the mind, with fame and renown, and also long-life. And contrariwise, the lines being dark, unequal, not making a plain triangle, doth declare the contrary. Further, if the space of the Triangle be wide and broad, it doth argue a stout, liberal, and bold Stomach. Again, if it be strait & short, it betokeneth niggardye,
cove

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foebetoulness, and fearfulness. If the plain within the pale decline to swarthiness, it signifieth an angry and deceitful person. Also, if it be cut and divided with many wrinkles, it sheweth the ill disposition of the body. Moreover, the upper angle is closed by the line of life, and the natural line, three manner of ways. First, if it close in the cove of the hand over against the valley between the fore-finger and the middle-finger we judge thereby a miserable life, endangered with calamities, captivity, and a mind full of anxiety and care, and oftentimes, as it were drowned and overcome, and specially, for the desire of money. Secondly, if it be well closed with a sharp corner under the midst of the hill of the fore-finger, it declareth a good nature, a quick wit, and good disposition, happy and prosperous success, with integrity of manners. And all these things are so much the perfecter, if the angle be well & sharply closed. Thirdly, the lines not joyning together, but having a certain space left between, is an argument of an ambitious man, a self-lober, impure and unmannerly, a slanderer, and cruel, a lyer, and living without praise or good Name. The which man if he happen to come in captivity

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ty or bondage, he shall never recover again his liberty. And if he be free, yet he shall dye miserably. The space within the triangle rough and hard, is a sign of anger, and craft, and subtilty; if it be rough with wrinkles, it signifieth envy, hatred and slanders, when there doth appear a certain line between the two lines, so near that it touch either of them, it signifies that man shall either be poisoned; or have some mortal wound. When there appears in the upper space four lines, dividing one another like crosses, it sheweth envy, backbiting, with study & desire to oppress others. For the two lines joining sharply together, doth declare the goodness of the whole body; but if they end in the cাবে or pit of the hand, precisely over against the finger of Saturn, making an angle, it betokeneth blood-shedding diverse and sundry ways; and wounds of the head, flux of the belly, and if this sign be in women, it signifieth the incessant flux of the menstrues, and danger in child-bearing. If there be in the triangle a figure like a star, it sheweth an adulterous woman, and pale shame, and furious, which through her unrestrainable anger, shall fall into such a frenzy and madness of mind, that she shall cover

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and go about to cut her own throat. Where
soever you perceiue in the hand of a woman
in the place aforesaid, a certain star putting
forth a long rule, judge that woman to haue
four husbands. If in the same place there
be a cross, and not any incision, it betokeneth
good both in man and woman. For in those
which haue that sign, it betokeneth a life
well passed, and to end with good name and
fame. The right angle being very sharp,
doth shew a circumspect, witty, and sparing
man; the same being obscure and gross, is
a sign of rudeness, sloath, and much giuen to
sleep. The left angle sharp, betokeneth a
babler and crafty man, notwithstanding
witty and painful: but if the upper corner
be not sharp, and hauing as it were the cha-
racter of Saturn, it is a token of an evil and
plain Saturnine nature. And he whose fin-
gers are so set, that there be in every ioynt
as it were certain spaces, or risings crooked
and unequal, it betokeneth him to become
very poore, and to liue miserably. If there be
in the upper part, that is, in the third ioynt,
an euident writhing or crookedness, it is a
sign of enuy, deceit, malice, and altogether
of an evil disposed mind, that man also shall
lead a life full of misery and calamity.



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The Triangle both in the hand of Man and Woman, doth signifie much goodnesse. If there be found in the hand of a woman within the triangle, the similitude of a star, it betokeneth an unchaste woman, one given over to the lust of the flesh. Also in a man it is a sign of evil. Further, if there be in the hand of a man about the right angle an expresse plain star, it doth plainly declare an untrusty, troublesome, deceitful, and slanderous person; also a Thief and Robber, doing all things, be it right or wrong, by violence; inclined, and also instructed in all evil; who at the length shall dye an evil death. Small branches in the beginning of the Line of Life, or Table-line, doth betoken abundance, and increase of house-hold.



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If a Star having a long stalk or branch going from it, be found in the hand of a woman, it doth declare that she shall have many Husbands. As often as the two lines of the upper corner be distant asunder with a space between them, it is an evil sign. Also four lines dividing themselves in the upper

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per corner in manner of a cross, do demonstrate an envious detractor, and a man of evil fame, and name. Then a figure, as it were the character of Saturn, pronounceth an evil end. The table line also fashioned as you may see, doth betoken an unfortunate man, and given to the belly. If there be the figure of a fork either upward or downward in the said Triangle, it sheweth an inconstant and libidinous man.

CHAP. VII.

Of the Quadrangle.

This Quadrangle, is called that space that is between the line and the mean Natural. Then if the incisions of this Quadrangle be of a bright and lively colour, it doth promise Equity, and uprightness of life; And contrariwise, it doth declare a wicked and naughty man. The same space, ample and large, betokeneth a liberality, and stoutness of stomach. A cross also in the same place of the hand, signifieth good success in Ecclesiastical Administrations; and is so much the more fortunate, if the figure be doubled, or trebled, like unto a

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Lattice : but if the same crosse be crooked or undivided with overthwart incisions, it doth prognosticate the contrary to all that is aforesaid. Moreover, an evident star in the same place, doth demonstrate a stout man, upright, true, and of a good conscience. The which man, although through aduersity and misfortune he fall into poverty, yet he shall rise again by his own vertue and goodness: yet notwithstanding, it sheweth him to be a feminine man, which also shall suffer some aduersity and trouble for women.



Often

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Oftentimes also the whole table is lacking : then if the Table-line joyn with the Natural-line, and begin a triangle, it sheweth that man to be in danger to be slain by many that shall lye in wait for him. But if in the end of the table, about the pomel of the hand, there be a manifest cross, judge there:

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thereby many Peregrinations, long Jour-
nies, and often changing of place, but there-
by good fortune. When the two lines that
make the Table, be far distant, with a great
space between them, it is a token of Super-
fluous heat, and untemperate humors in the
body. Contrariwise, the plain or table of
the hand being narrow and strait, beto-
keneth a covetous man, careful to get goods,
and therewithal deadly cruel. And this is
sufficiently spoken of the principal incis-
ions or lines which are within the hand. And
consequently we will treat of the risings or
hills of the fingers, and also of the fingers
themselves, with the stations of the Planets,
and whatsoever else shall remain needful to
be spoken of.

You have heard before declared, what the
Characters, Lines, and Crosses in the table
of the hand do signifie and fore-shew. The
star also in the midst of the table, doth shew a
lover and maintainer of all honesty and good-
ness, and therefore had in reverence, and as-
piring to too great dignity. And let this be a
general Rule for all those whose hands do
quiver and shake by Nature (for unto some it
happeth by chance, and to other some by sick-
ness and diseases) to judge them as angry,
scol:

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Stolders and babblers, unclean men, and
drunkards.

CHAP. VIII.

Of the hills of the fingers, and first of the
hill of the thumb, called also among Anci-
ent Writers, the hill of *Venus*.

NOW that there is sufficiently treated
of the principal Lines of the Hand;
we will also write of the particular inci-
sions of the fingers, and their hills; laying
before your eyes their significations, with
the natures of the seven Planets, whereby
you may know what is agreeable among
them, and contrariwise, what doth hurt.
The rising or swelling of the flesh, beginning
at the line of life, descending strait to the
wrist, is called the hill of the thumb: it
is also called the hill of *Venus*, because it is
soft and plain, with very few or no wrinkles
or incisions, and being ruddy and lively co-
loured, it sheweth the good quality, and es-
tate of the body, also a lover of women, and
one delighting in cleanly and fine apparel.
But if there appear in the same place a
short line going downward, by the Line of
Life.

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life, (and therefore is called the sister of the Line of Life) it signifieth a man delighting in Venery. Notwithstanding the same line being long, not broken off, wholly accompanying the line of Life thorow, doth promise continual riches. But if it begin not in the upper end of the hill, but peradventure in the midst, or not far from the nether end, it betokeneth lack and penury in youth; but after, abundance and plenty. Often also there be four Lines equally distant, coming from the top of the hill to the wrist; which do Promise Riches and Honour, even in the first age: the which lines, if they begin not at the very top, but at the joynt of the thumb, they promise the same success, but longer and later to come to pass, even in the extreame age. If the same four lines do divide the upper joynt of the thumb a little within the nail, or be very near the same joynt, and be long, bright-shining, they betoken present honour and Riches. And also rule and dominion, if the same four lines be divided, or cut, with other small lines going overthwart. Many times there is a subtil incision beginning at the top of the hill of the thumb, going toward the Line of Life, which signifieth that man shall

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shall dye by some stroke of weapon. Also, many bright lines rising over against the fore-finger, and diuiding the Line of Life, are tokens of many peregrinations, and long journeys to diuers places. The same lines diuiding the Line of life in the upper part, or beginning, sheweth a boaster, and ambitious man, riotous, and venterous. In some also a red line, wandring up and down the hill of the thumb, betokeneth incest, and carnal company with his kindred. Albeit I would not have such credit given to this science, that this should strait be judged true, the hand being looked upon; for when we speak of accompanying with kindred, we would have it understood, that man to be so enslaved with fleshly lust and appetite, that there is but little hope that he will abstain from them. To the which thing it behoveth much, to behold the face and whole body of the man, which doth declare the state of life to come. For they that be pleasant mannered leading a merry and iocund life, being conuersant and rejoycing in Plays and dances, have small Stars in their hill, for this is the whole study of Venus: and such men have their hill commonly diuided with many small and bright Incisions, whom

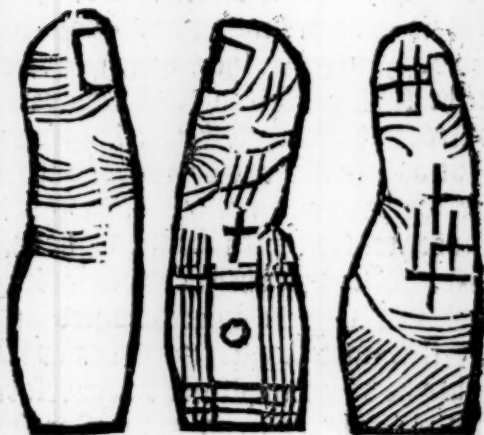
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whom if you do well behold, you shall see his face well coloured, his body decently compact, his eyes black and clear, a pleasant countenance and honest gesture, and altogether benivole, and therefore wanton, riotous, lecherous, delighting in dice-play, dancing, and other pastimes, having pleasure in flowers, Roses, and sweet smells, costly apparel, desirous of gold and silver, often laughing, conversant amongst women, desirous and apt to learn all sciences of this sort and nature, but of a dull wit and understanding to learn any other thing. Also light of belief, easie to be deceived, liberal, gentle, just and faithfull, delighting in painted pictures, and also desirous to learn to paint himself; having good fortune in all things of that sort: in the contraries, not so fortunate, whose life shall be pleasant with mean substance, not covetous of lucre and gain, beloved of many, given to all kind of pleasure, not easily moved with anger, not careful about hard, doubtful business, but content with his present estate, setting all anxiety and trouble of mind apart, and in living to his last end. For likewise as in this, so in all other is the nature of man to be considered, as well by the habit and proportion

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portion of the body, as by looking in the hand : wherefore that which is here expressed, let it be an example to be followed in all others. Further, they which have the hill of the thumb divided with many small wrinkles, not equally distant, but scattering out of order, are to be counted fleshly, unpure, froward and brawling, delighting to be in contention with women, burning so much in lust, that they be never satisfied, but seek strange and unaccustomed kinds of use, like unto monsters and beasts, howbeit, they be of an unpleasant conversation and life, delighting in no kind of wisdom or learning, neither profiting any thing at all therein, but very apt to learn all handicrafts, and to devise and invent all things pertaining to riot. The cause of this I assign to Venus, being in the sixth or eighth house, in the birth of such men. Whereby you may perceiue how Astrology and Chiromancy do mutually embrace each other, so that the one without the other, cannot well be understood, as shall be shewed hereafter, more at large.


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VENUS.



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If there be about the first joynt of the thumb, a crest like a ring going round about, and diuiding the thumb, many do stilly judge and say, that that man shall be hanged. The which thing I have proved true in one man; but because I have seen many hanged which have lacked that mark, I leaue it as uncertain. Also, three or four incissions in breadth under the first joynt, betokeneth riches and honour in youth; if they be aboue that joynt, it shall be in the middle age, but if the same incissions be near the second joynt, it signifieth the same effect, but in the extreame and last age. If any woman have her thumb so marked (as is described in the second figure) I judge her to be eschewed and avoided, as crafty and naught. Also, this mark  in the midst of the hill of Venus, signifieth a libidinous, evil mannered, and Adulterous Woman, wilkingly putting forth her self to whoredom and vice, wonderful untemperate; and unsatiabable in copulation. Further, what married woman hath three lines somewhat unequally distant, diuiding the first joynt of the thumb, it sheweth her to be in danger either of death, or of a wound by her Husband. Moreover many small crosses under the se-

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cond joynt, declareth a very holy woman, given to Religion. Again, only two of those marks doth signifie an unfaithful babler, & a woman full of strife and discord. And many small branches in the same place doth betoken a wanton woman, & one soon ripe.

CHAP. IX.

Of the hill of the fore-finger, and of the finger, with the nature of the Jovials.

Iupiter, the most-beneficial planet of all, hath his place in the hill which is under the fore-finger, the which hill being plain and smooth, doth shew unto thee honesty of life and goodness of nature: and so much the rather, if there be certain small dark ribels going out from the same finger: the which if they be not far distant, it betokeneth honour and Dignity by Princes. And some being holder, do define and say, that he shall attain to so many degrees of honour, or ecclesiastical Dignities, as there be such incisions in his hand. It is also a token of magnitude and boldness, desire, and study to compass great things, as also a desire of renown and glory, when a strait clear line beginning at the root of the fore-finger, almost at the mean natural line, doth turn

back

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back again to the corner of the hill. A small line also going from the table-line to the hill of the fore-finger, doth signifie the same foresaid. If that certain overthwart rishels do divide the line aforesaid, they betoken wounds in the head. Also a gross, right, and ruddy line, dividing the fore-finger, from the middle finger in a man, doth betoken the sickness of the intrails or bowels: in a woman it signifieth danger in child-bearing, and so much the more danger, if it be very red. Moreover crosses in the hill of Jupiter, doth signifie honour, and promotions in so many degrees as there be round crosses, for it hath been often seen, such men to have gotten benefices, and ecclesiastical promotions abundantly. And those men having those marks, are chiefly called Jovial, or of the nature of Jupiter, having for the most part good success in all affairs of that sort or kind, who for the most part are of a mean stature, and pleasant form or shape, whitely coloured, thick-haired, comely eyed, given to cleanliness and mirth. They be naturally stout stomachacked, and high-minded, having to do in great and weighty affairs, liberal, often-times above their ability, coveting to rule

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and have dominion ower others, despiser
of all mediocrity and mean estate, honest
noble, covetous of glory and renown, am-
bitious, pleasant and merry, faithful and
friendly, abhorring all fraud and deceit
peaceable, apt and inclined to all learning
and wisdom, politick and eloquent. The
walking or going is mean, neither fast nor
slow, betokening a great constancy of mind.
No men more fortunate than they, or that
sooner obtain their desires. For the most
part, alwaies in favour with Princes, or
great men, loving dearly their wife and
children. Also prosperous and happy in suc-
cession and posterity.

Moreover, they be great eaters, and
therefore often diseased with the rawness of
the stomack or liver, or else long-libed, hab-
ing a clear and shrill voice: and the foremost
two upper teeth sticking out. And thus
much of them on whose birth Jupiter is
Lord, without conjunction of any evil with
him. Furthermore, many lines going over-
thwart in the upper joynt of the fore-finger
in the hand of a woman, do declare, that she
shall have large inheritance by the death of
her friends and kindred. The same in the
middle joynt, do signifie envy, lying, and de-
ceit.

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ceit : which signs if they be in the hill of Jupiter, do minister suspicion of an angry, testy, unmannerly and scolding woman.



And thus have I also found out the number of children : If any woman have in the middle joynt three bright incisions running long waies, whereof the middlemost is short and blunt at the one end, and another bright

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line going oberthwart, and two other dark lines which touch not the middle short line. A so wicked and naughty women have stars with a half compas in the hill of Jupiter.



The same also do declare three crooked lines almost equally distant within the utter joynt of the fore-finger. Contrariwise, it is a token of honesty and chastity, when the

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the middle joynt is diuided with many lines going in length, with a star in the midst, also it promisseth great inheritance or riches to come (whether it be by order of inheritance, or of Ecclesiastical Dignities, or Promotions) unto him that hath a clear star not interrupt with any line or wrinkle in the hill of Jupiter. A line going from the hill of the middle-finger to the wrist, sheweth fearful and weak-hearted men, but notwithstanding envious. Some also affirm, that those which have that line, if they chance to be taken and cast into Prison, either they shall dye there, or be grievously punished, or very hardly escape, and be delivered.

CHAP. X.

Of the hill of the middle-finger, appropriate to Saturnus, of the finger it self, with the nature of the Saturnines.

The middle-finger of the hand as is aforesaid in this science, is attributed unto Saturn, and called by his Name, and therefore the rising underneath it, is also called the hill of Saturn. The which hill if it be plain and smooth without wrinkles or

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Incisions, it declareth a simple man, painful, and without deceit. If that a risbel coming from the table-line, do cut the hill of Saturn, it signifieth a careful man, disquieted and vexed with daily troubles and cares, alwaies studying and musing on something, notwithstanding seldome rich. Also many incisions in the same place, do declare an heaby and pensive life, full of penury and necessity, prisonment, and torments. Likewise, a line bowing from the root of the ring-finger to the hill of Saturn, sheweth a sloathful and sluggish man, foolish and rash, never doing any thing wittily, albeit, sometime foolish, bold, of a foolish and rude mind and understanding. They also say, that women which hath more lines between the fingers, of the Sun & Saturn, than between the Sun & Mercury, there being some lines also, to be apt to generation, and specially of men-children. This also I know certain, that if any small lines go from the principal lines of the hand to the hill of Saturn, they declare an evil disposition, and not a very honest life, it is also judged a token of sterility and barrenness in a Woman, to have a cross or a star in the first joynt of the finger. And those which have the hill di-
versly

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herfly divided with rules, the other hill being smooth and plain, are to be judged Saturnines, whose nature for the most part is to be pale coloured, uncomely-bisaged, their eyes fixed downward to the ground, in going slow, lean, and oftentimes crookt-back'd, and for the most part evil mannered. For Saturn maketh them malicious, deceitful,



and

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and crafty, delighting to be alone, regarding no man, without all friendship: not very curious about their meats, great drinkers, and oftentimes great eaters, continually disquieted with cares and miseries, never free from them, full of heavy, and fearful thoughts and imaginations, loving Fennes and standing waters, living filthily, slow and rare of speech, cold of nature, weak bodied, sickly, of a low voice, hoarse, and muttering, lightly envying other, and whom they hate they persecute continually without remission. Their delight is to build, to plant, plow, and all things that will continue, having no great pleasure in women, and therefore seldome having Children, but dying without issue. Wonderful defenders and keepers of their liberty, judging it extreme evil and misery, to serve and be in bondage, delighting in black, and therefore clothing themselves therewith, full of suspicion and fear, giving great regard unto dreams; and thus far of Saturnius: That Woman that hath five or six lines in the first joynt of the middle finger, running down-ward, shall bear a Son which shall be a Priest. Also, that man that hath a star in the same joynt, shall either kill or be killed.

CHAP.

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CHAP. XI.

Of the Ring-finger and hill, and the nature
of them born under the Sun.



The hill of the ring-finger, called also
of most learned men the hill of the Sun,
is that which riseth in a certain space be-
tween the finger and the table-line. If there
proceed from the root thereof to the table-
line, certain small lines, they work the same
effect that Mercury doth amongst the Astro-
logians, which make a man of a dominant
and quick wit, given to divers kind of learn-
ing, proud and eloquent, also fortunate to
promotions, as well prophane as spiritual.

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But if there be other lines drawn overthwart them, or that they divide one another, it signifieth the clean contrary: but if the same lines do not touch or divide the other, it is a good token that he shall overcome and tread down all his enemies. The which if they never touch the finger, neither be equally placed from the Table-line, but hanging between, according to the alteration of the lines, they note the change of estate and life. Also, many slender red lines in the same hill, do shew a wise and a merry man: the which lines if they be crooked and red, betoken diseases where-with a man is presently vexed and troubled: if they be pale, pain is already past. Again, if they divide themselves like a St. Andrew's Cross, stretched from the table-line to the first joynt, it signifieth a provident and circumspect man in doing his business. There is also another token pronounced of fortunate things, especially in getting honour and dignity, and all things pertaining to vertue, liberality and wisdom; which is two crooked lines, equally distant, going in the wrist, as you may perceiue by this figure.

Also

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Also many lines in the hand of a woman
about the upper joynt running together, do
shew the same. And moreover, that she shall
be had in reverence, and made rich by her
husbands; also, they shew her to be devout,
but not to lead a Monastical life. So like-
wise, if they be in the second joynt, they de-
clare

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clare that she shall alwaies be had in reputation and honour, but amongst them of her own stock. Alwaies they signifie riches, as well in men, as in women. But they are evil if they stretch to the hill of the Sun.

CHAP. XII.

Of the Hill and finger of *Mercury*, and of his Nature.

The hill of the ear-finger, or rather of Mercury, is between the little-finger and the Table-Line. It is greatly material whether it is plain without incisions or beins. For it being well coloured, without wrinkles, sheweth a constant mind in a man, in a maid integrity. A slender line rising at the table to the root of the hill, betokeneth liberallity. Also many such lines beginning between the table-line, & the little finger, signifieth so many marriages, as there be lines. Notwithstanding the length, colour, and slenderness of them must be marked; for the pale lines signifie marriages past the long and well-coloured, them to come. It happeneth often, some of them to be gross and very red, whereby thou shalt
judge

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judge a lyar, a thief, and a Robber, and one defiled with all kind of mischief. Now if there be a crooked line, as it were a Circle going from that finger to the middle finger it declareth an excellent wit and disposition, in whom there is great hope that he will be apt and prompt to all kind of affairs. If there be small crooked lines in the upper part of the little finger, in the hand of a woman it sheweth a condition proper to all women, which is pride, much talk and babbling, with inconstancy. And this for the most part is the Physiognomy of all the Mercurians, mean coloured, between black and white, high forehead, round face, fair eyes like a Cat, black and thin beard, slender body, comely stature, thin lips, sharp nose, shrill voice, a ready, a quick motion and stirring. If thou wilt foreknow this by the hill, if it be full of strait lines, he is also of a Pregnant wit, bold, a whomonger, unfaithful, ready to lye, a lover of his own Secrets, a hater of superstition, not regarding Temples nor Oracles: apt to all science Mathematicall, & Geometry. Finally, a man fit for all affairs, a Doctor, a Poet, endued with the knowledge of tongues, a searcher of secrets, a Philosopher, hearty, modest, but full of words,

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hurting no man, delighting in the cleaneſt
handy-crafts, as in painting, and ſuch like.
Albeit he is more vexed with ſickneſs, and
troubled with deluſions of ſpirits, than o-
ther men.



There

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There be also certain tokens, whereof the first in the first joynt doth declare a man to be studious, chiefly of Rhetorick, arrogant, proud, and of a ripe wit. That in the second joynt, although it vary from the first, yet hath it the same effect; sheweth an excellent Preacher or Orator; if it stand over the heart, he is troubled with sundry passions, horrible Dreams, and evil Phantasies. If in the third joynt there be a crosse, it is a sure sign of poverty and necessity. And this is sufficient of Mercury, although the figure doth not contain all the signs, yet we have described, the chiefest and principal; for who can comprehend so many sorts of lines, and tokens of so divers dispositions in so small a room? We have left nothing out in the Canon or Rule, which might be to any effect or purpose.

CHAP.

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CHAP. XIII.

Of the utter part of the Triangle, and of them over whom the Moon hath power and dominion.



First of all, I will declare what the Chirromancers call the utter part of the Triangle: it is the same which by the common name is called the Line of the Stomack or Liber; which rising at the tail of the Line of Life, touching the mean natural, maketh a triangle, if there be no let in the Patibity. Albeit, I know in some it doth not joyn, yet it is not to be left out for it is found to be of as much force as all

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the other ; for if it make a perfect triangle with the mean Natural, and Line of Life, it sheweth the flourishing health and prosperity both of body and mind. If it happen to be dark coloured and full of points, it sheweth the ill digestion of the stomach, Hoisphew, Collick, A legm, Binding of the belly, pain of the stomach and ribs, and specially if it be pale. But if it be well drawn, ruddy, nearer the Line of Life, then the middle natural, it betokeneth pain in the head ; if contrariwise it be nearer the middle Natural, it signifieth the inflammation of the Lungs, annered with a frequent Ague ; the Cough and Stink of the Mouth.

Also, such a circle in the place of the Moon, although it seem to be but a rift, yet it betokens the loss of one eye, if there be two ☉ ☉, the loss of both eyes, which thing I have proved true by my own sight. Likewise a star in the same place, signifieth a wicked and mischievous man.

If you desire to know the Physionomy of the Lunaticks, they be whitely faced, with some red, their brows joined together, their face and cheeks blown, unequal eyes, some what black, peradventure, marked in the face, unthrifty, sickly, unstable, slow, foolish,

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poor in youth, in the second age richer somewhat. But in the extreame age, miserable again, dotting, unfortunate, and born to travel, given to the falling sickness and palsy, to the flux and blasting, except the Moon in the root of Nativity have the Sun or Jupiter propice and in amity with her.

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CHAP. XIV.

Of the place of Mars, and the Nature of
the Martialisfs.



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M A R S.



WE thought it meet, before we speak
of Δ to place him in the case of the
hand in the triangle, over against the natu-
ral line, in which if there appear another
perfect triangle, according to all the natural
properties of the Martialists, you may
prognosticate, that by how much the same
is larger and bigger, the man is to be judg-
ed the more vicious. And especially if it be
well proportioned with the lines. The Philo-
sophy herein is not to be despised, which I
have therefore adjoyned, because it should
beip

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help the Chiromancer the better in judgement, otherwise it cannot be exactly judged. They be high coloured in the face, as burnt of the Sun, thin haired and curled, small eyes, somewhat crooked body'd, with a sharp and fierce aspect, bold, covetous, deceitful, a hyber, unfaithful, a jester, unshamefac'd, light, unconstant, angry, seditious, suspicious, impatient, a murderer, a boaster, a mocker, perjured, and a counterfeiter of all things that may be counterfeited.

The Conclusion of this work of Chiromancy.

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Chiromantical Prognosti-

cation, or Manual Divinations, according
to the Places of the seven Planets.

Besides the characters and lines which
are commonly in the hand, there do of-
ten appear strange notes and marks, which
betoken some great unknown thing; there-
fore our intent is to shew their effect and
meaning. We have shewed before, the na-
tures of the signs, and what Planet is Lord
of every man; now we will attempt to know
what suspect tokens be in the Planets, I
mean not those in the heavens; but their
characters, which be in the fingers of what
force they be.

Of the place of Mars.

The place of Mars is in the triangle;
wherefore if you perceive or find such
a mark or sign drawn in this sort in the tri-
angle, judge that man to be a Martialist:
and that he shall be hanged. The other three
marks over-against the Table of the hand,
signifieth boldness, stubbornness, severity,
wasting of Patrimony and Inheritance,
with oppression of his friends, and kins-
folks.

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Of the Finger of Venus.

Venus possesseth the thumb, and the hill thereof, which for the plainness of it, is called the hill of Venus; if there be in the first joynt such a mark, they shall prosper in all their affairs. In the second joynt, it
be

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betokeneth poverty ; and neer the nail, that
he shall have a leprous child ; or else in the
place of Venus, it sheweth a venereous man,
given to incest and adultery, and especially
if the marks be in the hill.



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Of the finger of Jupiter.

Jupiter hath also his proper marks, who possesseth the fore-finger, as is here prescribed: in the first joynt, they signifie an adulterer; and in the upper joynts, riches, and specially in age. To other signs for the most part betoken no ill.



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Of the Finger of Saturn.

Saturn, the highest amongst them, keepeth the middle finger with his private characters here described, which declare a Saturnine man, whose nature you may partly gather, by that which is aforesaid, and partly we will define more at large hereafter.



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Of the Finger of the Sun.

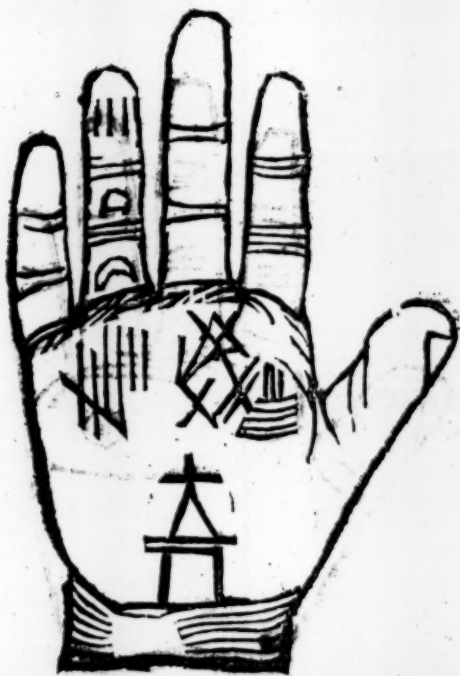
A Line portray'd in this sort, appears
ing in the ring-finger, called proper-
ly the finger of the Sun, signifieth long-life
and prosperity; all other appearances are
tokens of evil.



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Of the Finger of Mercury.

They have appointed unto Mercury, the little finger, with certain lines, whereby you may perceiue and know a Mercurial here briefly expresse: they betoken benefits or offices: all other signifie sadness, melancholly, and heauines.



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Of the Fore-part of the Moon.

The place of the Moon is in the pommel of the hand. Wherefore if thou perceive the lines here described rising from the wrist, it sheweth sluggishness; in the place of Jupiter, dulness, and foolishness, and specially in women, which by nature are not very wise.



The

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The Conclusion.

You have heard (dear Reader) the signs and marks of the Planets, by the which without Astrology you may learn and know unto what Planet every man is subject. Desiring you to take this our Treatise in good worth, and to make a proof thereof with labour and diligence; lest we may be thought herein to have spent our time and labour in vain. There lacketh but onely judgement, the labour or pain is nothing, forasmuch as the whole effect may be understood, and known, by once or twice reading at the most.

Fare you well.

Of Physiognomy.



The Second Part Entreateth of an Epilogue,
or Brief Collection of the Whole Sum of
the ART of PHYSIOGNOMY:
By which you may understand and per-
ceive, what every Member, from the crown
of the head, to the sole of the Foot, doth
signifie and mean. Also a brief Introduci-
on upon the Faces of the Signs, with cer-
tain Canons and Rules upon sicknesses
and diseases. And first to begin with the
Eyes.

The Eyes therefore being moist
and clear, sheweth Birth,
good manners, and an honest
life; declining and looking
downward, red and very
great, betokeneth Gluttony,
and fleshly lust. Small hollow eyes, co-
vetousnes

Of Physiognomy.

betousness : Gray Eyes, an evil man : Hollow Eyes, a crafty man: wabering, unstable eyes, declare a seditious, suspicious unfaithful boaster. Great Eyes, sloth: trembling eyes sluggishness: glittering eyes, betoken drunkenness: small, unshamefastness: divers coloured and small, signifieth crafty flatter-
ing. Turning toward the Nose, betokeneth lecherous men. Great dropping eyes with an unstable countenance, mad men. Dry eyes crafty men. Black clear eyes, just, witty, libidinous, and cunning. The Circle of the ball green, declareth a crafty wicked man, and a thief. Moist eyes, stoutness of stomach, perfect speech, and good counsel. Great glittering eyes, shew mad men, light and gluttons. Crooked, hollow and dry eyes, declare unfaithful and traitorous persons. High eyes, large, clear, pure, and moist, are tokens of circumspect, diligent persons, and lovers. Always running and dropping without cause of sickness, declareth foolishness. Misty dry eyes, unfaithful men: large eyes, glittering, moist, and clear, signifieth witty, and high men, violent, stout and boasters. Black and shining eyes, fearful and evil men. Swelling eyes and raw, sheweth gluttons and unamiable men. Small and hollow eyes

Of Physiognomy.

eyes, covetous deceitful men; chearful eyes betoken just men, prone to laughter, gentle and holy. Hoist eyes, good counsel. Winking eyes a thief and a liar in wait. Bleared eyes, libidinous men. Upright brows, amiable: the brows hanging over, effeminate: playing with the byes, signifieth adulterous persons.

The forehead narrow, sheweth a foolish person: long, one apt to learn. A high forehead, swelling and round, is a sign a crafty man and a coward, full of wrinkles, full of cares; round, envious and crafty.

A large forehead betokeneth a liberal man: the brows hairy, do signifie scuttling; and being extent to the temples, uncleanness.

The face plain and flat, declareth a man full of debate and strife: without any rising or swelling, injurious, and an unclean person. A lean face is a token of a wise man: a fleshy face, one apt to learn. A sad face sheweth sometime foolishness, sometime wisdom.

Open ears betokeneth a man without reason or understanding: great ears, an unwise man: small ears, a fool: square ears, learned and wise man.

Of Physiognomy.

A sharp nose sheweth an angry person : thick and low , evil manners ; the nose tending or stretching to the mouth, declareth honesty, strength, and apt to learning. A great nose, good ; a little nose, a deceitful person. A nose like an Ape, betokeneth a libidinous and riotous person.

The nostrils thick and strong, betokeneth strength : round , fair , drawn in length, merry and courageous. The Nostrils narrow and round are tokens of a fool.

A big Mouth sheweth a bold and hardy warrior ; The mouth very big, with the upper lip hanging over, signifieth a glutton and an ungodly man, a babler, rash, foolish, and unstedfast.

Slender thin, and subtil lips, betoken eloquence: but thin lips with a little mouth, an effeminate person. Fleshy lips, a fool. And they whose dog-teeth do bear out their lips, are to be counted contumelious , slanderers, and unfaithful. A sharp throat-hole signifieth a vain jester.

A long slender neck , declareth a fearful evil mannered man : thick and long, a furious, fearful, and stubborn person. A mean neck , a strong and vertuous man, and apt to learning. A thick Neck, sheweth rude, barbarous

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barbarous, and ungentle person. A sharp neck, a slanderous person. A short neck, rashness. A crooked neck, a covetous man. The Neck turned to the right side, shews a temperate man; turned to the left side, a whozemaster and a fool.

A great brest is alwaies praised; a large breast doth represent magnanimity, boldness, and honesty. A little brest a fearful person. A purse or gross brest, an ungentle and cruel man.

The paps hanging down from the brest, doth shew a violent man.

A great belly declareth an indiscreet foolish man, proud, and riotous. A lank belly with a big brest, a man of understanding and counsel.

A broad back declareth gentleness. The mean proportion both of the back and brest, is alwaies commendable. A crooked back is a token of a niggard and covetous person.

Very long arms are a sign of boldness, honesty and strength; short arms a sower of discord and riot.

The hands very short, doth signifie a gross and rude person: fat and fleshy, with the fingers likewise, inclined to theft. Small hands, crafty men.

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The feet full of flesh, declareth foolishness,
small and slender feet, hardness.

Slender legs shew ignorance: gross legs,
boldness and strength, Large and full of
sinews, fortitude and strength. Short and
fat legs, cruelty. Crooked and hallow in-
ward, is a token of very ill men. Soft and
swelling legs, evil mannered men.

The shin gross and short, with a sharp
heel, and fat thighs, do prognosticate mad-
ness or frenzy to come or happen to that
party.

Thus have you here these brief Introdu-
ctions to this Art of Physiognomy, by the
which a man may judge the dispositions of
others; Following herein Aristotle and
Valla, who did the like; by whose help, we
have performed herein what we may or can;
Wherefore, if any man will slander us, let
him know, that we have not written any
Commentaries, but a commendatious treat-
tise of this Science. And thus an end.



Brief Introduction upon

the Faces of the signs; what effect the Sun
doth work in every house or mansion.



Now that we have fully pro-
posed, and also fully deter-
mined, as well to instruct,
as to induce and allure the
studious and desirous to the
study and knowledge of A-

strology, and that there be many things to
be obserbed and marked therein: as, the situ-
ation and placing of the houses, & the judge-
ments of the Horoscope: we think not onely
to remain necessary to treat or speak of the
Faces or Triplicities of the Signs, and of
their work and effect in ebery degree. For the
Sun and ebery other Planet, habé diuers and
sundry effects in each Degree and Face,
working one thing in the first Triplicity,
another in the second, and a far different and
contrary operation in the third Face. The
which that you may the better understand,
ebery sign is divided into 30 Degrees.
The same 30 being parted again into thre

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parts, the first part of order to 10, doth make the first face of Triplicity: and all which cometh between 10 and 20, is attributed to the second: and that which remaineth to the 30 degree, is added to the 3 face. And in this manner must you divide all the other Signs: and these degrees, as they increase in number, so do they increase and strength. So toward the end they be of less power, then they were in the beginning or midst of the Triplicity, and especially in the last faces of Triplicities.

These Notes, and others, we have briefly drawn or taken out of Abraham Hally, A'cabicius, Firmicus, and such others, wherefore if any Zoylus or envious person will object or demand why we joyn these things to our doings? we answer, that those learned men did not fully and distinctly write the whole effects, which a perfect Astrologician might altogether do; but rather to admonish their own disciples and schollars, than to teach others. And these things being thus touched, we will proceed to speak of Aries.

The Sun in the first face of Aries v.

The Sun in Aries, which is the first and principal Sign amongst the Twelve,
and

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and in the first Ten Degrees of the same, both commonly make those which be then born, red coloured, small visaged, lank and slender bellied, and lean, marked in the left foot or elbow, having many friends, hating evil, and loving all that is good.

In the second Face, which is from the 10 degree of Aries, to the 20 degree of the same, it maketh them black coloured; the which blackness is not reputed as any vice or deformity, but for a comeliness and great civility. They be also of a mean civility, angry, suspicious, deceitful, and hearty, compassed and beset with many enemies, which shall pursue him even unto death.

In the third Face, it maketh them oftentimes red, inclining to a Saffron-colour, solitary, and devising crafts and deceits.

The Sun in the first face of Taurus & . .

Maketh them that be born apt or diligent, great eyed, & great lips, marked in the neck, but very merry, and alwaies occupied in riotting and banquetting.

In the second Face, it maketh them wanton and riotous (but not so much as in the first face) runners about Countries, and unstedfast.

In

Of Physiognomy.

In the third Face, it causeth a colder complexion, because of Saturn which doth possess this last Face, and bringeth the pains or diseases of the ears, belly and thighs.

The Sun in the first Face of Gemini ♊.

Whosoever happeneth to be born the Sun being in the first face of Gemini, is for the most part of a mean stature, well bodied, every member of decently compact, marked in the head or knees, gentle and painful, unfortunate through women, and commonly no issue.

In the second Face, it doth diminish the stature, adding blackness of colour, marked in the elbow or privy members: and that which seemeth to be diminished or wanting in the other parts, is repaired and fulfilled with eloquence.

In declination of the third Face, it maketh them to decrease in honesty, and the due proportion of the members, making them foolish, and inventers, and spreaders abroad of jests and vain trifles.

The Sun in Cancer ♋.

They which are born in the first 10 degrees of Cancer, are comely both of body

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by and hair, narrow brows, quick and pregnant witted, marked in the right arm and thighs, having a good spirit and disposition, and plenty of friends.

In the second Face, red hairs, short stature, without any beard, and marked in the eyes.

In the third Face, it maketh them gross and dull, with hairy brows full of itch, and as it were blown or puffed up in the face.

The Sun in Leo ♌.

S in the first face of Leo, is the gift of life; and it maketh them of a small comely body, ruddy coloured, mixed with some white, rolling eyes, straight body, full of diseases in their feet, and especially in age: famous and notable, simple, and beloved of the Kings and Rulers of the earth.

In the second face, it maketh them large breasted, the stones and privy members slender, hearty, and honourable.

In the third Face, short of stature, rose coloured, mixed with white, vexed with much sickness, a whozemonger, and lover of women.

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The Sun in Virgo ♍.

The Sun possessing the first face of Virgo, causeth a comely stature, high and tall body, a fair face, witty, prudent and quick, curled hair, a player of Instruments, with a quick and shrill voice, learned in many Sciences; but unfertile and barren in having or bringing forth of Children.

In the second face, it maketh them likewise comely countenance, small eyes, fair nose, religious, learned, honest, without blame, or reproach, and desirous of praise.

Under the third face, simple, fair, apt, witty, prudent, and good.

The Sun in the first face of Libra ♎.

Being a Sign of manly shape or form, causeth a fair face, a simple, painful, and modest person, which shall be wounded in the head.

In the second face, it maketh likewise a fair face, but blear-eyed, or squint-eyed; for they shall have some default in them.

In the third face, it maketh them honorable, reverent, and comely; in the end of this face, it maketh them ostentives of both kinds, and let them take heed they take no venomous thing. The

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The Sun in Scorpio m.

Causeth them which are born to be evil favoured, marked in the head or shoulders, or in the left foot or arm; large breasted, merry and pleasant in giving checks or taunts, sober, and discreet.

In the second Face, it causeth a great head, and a great babler, marked in the knees or back.

And under the third face, maketh a small and little stature, goggle-eyed, a glutton, or great eater, and a whozemonger.

The Sun in Sagitarius 7.

Maketh them of a comely countenance and tall stature, belonging to the Court, studious & desirous of good things.

Under the second face it causeth a comely and fair countenance and stature, inclined to a Saffron-colour, thin brows, and marked in the breast.

In the third Face, tall and comely, large and big breasted marked in the breast and foot.

The Sun in Capricorn v.

Maketh oftentimes a large breast, a tender and soft person, of a competent

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tent stature, but somewhat black coloured, marked in the elbow, or the breast, crafty.

In the second Face, fair, marked in the left arm: but if the Nativity be by night, it maketh them malicious, long nosed, and quick witted.

In the third Face it causeth a comely body, a citrine face, marked in the arm or knee, angry, lovely, and a lover of women.

The Sun in the first face of Aquarius ♒.

The Sun in the first face of Aquarius, maketh a comely body and face, marked in the breast or left foot; also benign, easie and gentle to be spoken to, tractable and familiar among men.

Under the second Face, it maketh them very long, red fac't, marked in the back or elbow, endamaged with many vexations or tribulations.

In the third Face, it causeth a short stature, rose-coloured countenance, marked under the elbow, and a lover of women: but if it happen that he be born in the last Degree, he shall not onely be different and contrary disposed in the proportion of the body, but in all his actions.

The

Of Physiognomy.

The Sun being found in Pisces X.

Causeth a soft body, white big breast, comely beard, fair forehead, clear skin, large and fair eyes, full of flesh, and honest.

In the second Face an equal and short stature, black beard, thin haired, nimble and merry.

In the third Face, it maketh them comely and decent in all members; and giveth also clearness of sound or voice.

This also we have judged worthy to be noted and marked, that in Artificial Astrology there be certain forms or signs, which do cause greatness or bigness; as Leo, Virgo, Sagitarius: and certain which cause diminution or making less; as, Pisces, Cancer, Capricorn.

The beginnings also of Aries, Leo, and Taurus, do cause bodies to tend to grossness, and strength: the ends of the same, do contrariwise cause leanness, slenderness, and debility. Likewise the beginnings of Gemini, Scorpio, and Sagitarius, cause leanness and debility; and the ends of the same, grossness & strength. But Virgo, Libra, and Sagitarius, cause equality and good proportion. Taurus, Scorpio, and Pisces, as Haly writeth

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wyteth, do work and cause diuers and unequal proportions of the body.

For they which are born in the day, are clearer than they that are born in the night, for the night doth help the Planets, signifying obscurity and blackness. Also the Moon in Coniunction with Mercury in the hour of Nativity, and not being ascendant, causeth the falling sickness, and especially if Saturn be in any angle in the day-birth, or Mars in the night-birth. Also Saturn in any of the angles, either in the night or day-birth, causeth madness, and especially when Cancer, Virgo, or Pisces, are found in any of the angles. Moreover, Saturn in the houses of the lights, that is to say, the Sun or Moon, which are Cancer and Leo, it betokeneth the passion or hurt of the eye.

These Signs, Aries, Cancer, Scorpio, Capricorn, and Pisces, do signifie and cause Biles, Leprosie, red Spots, Itches, Scurfs, Deafness, Stutting, Baldness, and a small beard.

Cancer, Scorpio, and Pisces, are signs of many sons, or men Children. Also, these Signs betoken the honesty of women, their Religion and purity of life, Taurus, Leo, Aquarius.

The

Of Phyllognomy.

These signs have reason, and are called reasonable signs; Gemini, Virgo, Libra, the first part of Sagitarius, and all Aquarius.

Signs moving to anger and sharpness, are Aries, Leo, and Scorpio.

Moreover, Gemini, Virgo, and Libra, cause great, loud, and shrill voices: Cancer, Scorpio and Pisces, are dumb, and without voice or sound.

There be three Planets which do give riches, that is to say: Jupiter, the Sun, and Venus. The Sun also giveth wisdom, Mercury, eloquence, and Venus good utterance, or pronounciation.

There be also three signs oriental, or of the East. Aries is the heart of the East. Leo the second triplicity, and the left part of the East, and Sagitarius his right part or side: Capricorn is the heart of the South, Taurus the left side, and Virgo the right. Libra is the heart of the West, Aquarius the left side, and Gemini the right.

Cancer is the heart of the North, Scorpio his left part, and last of all, Pisces his right side.

Wherefore, if you will know to what end this respect or disposition of the signs both belong or attain, you shall briefly hear

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hear. We have said there be three signs Oriental, or of the East, three meridional, three pertaining to the North, & three to the West; The Oriental signs profit us, if that they rising, and the Sun being in them, we order and direct all our doings to that coast, part, or place.

As, if thou wilt lead an healthful life, sleep quietly, prosper in Children if thou be married, or have any thing to succeed or go forward, if thou wilt sell or make any bargain, or hope for any honour or gain, or any such like, direct all your doings toward that place, in the which the signs having respect to those things, are situate or placed. So contrariwise, if that we fear the evil success of any of those things, the contrary signs are to be eschewed. And in this sort may you judge of the other signs. Also we have made a larger description hereof, whereas we make mention of the quality and nature of the Houses. Thus have we here no less copiously then briefly described the nature of the faces of the signs, neither do I perceive how they could more copiously have been couched, not judging it of great effect to have tarried long herein with great circumstances. Albeit the

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they be necessary unto Astrology, yet are they not of such force, that (as is said in the proverb) both ship and helin were to be committed unto them, or that the whole rule and governance of Astrology did depend on them. For as they cannot well be left unknown, yet are they with such a moderation to be learned and understood, that upon the knowledge of them, a man ought not to judge himself by and by an Astronomer. Wherefore, whosoever thou art that seemest to be propense or apt to this science, I warn thee to use moderation, and do nothing rashly, neither unadvisedly to give judgement of any man his Nativity. There are so many things whereby we may be deceived, as the wisdom and circumspection of the man, the dispensation of God, and our uncertain judgement.

As for example, it may be that a man born under Aries, be very fierce and angry: who weighing with himself the foulness of the bice, doth moderate and suppress his anger. If I then should judge this man an angry or testy man, who would not mock me and laugh me to scorn, albeit nature and destiny do incline thereunto. Yet notwithstanding, the sentence and judgement is so

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to be tempered and ruled, that without perfect respect had to all things, thou utter nothing rashly. The which if you do not take heed of, be assured you shall neither Prognosticate, or fore-shew any truth; but also become a mocking stock to all men. And this I do every where admonish you of, because I know many to have erred, and have been foully deceived, who thinking themselves sure, have been (as they say) sixteen feet off from the mark or prick.

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Certain Canons or Rules

upon Sicknes, or Diseases, by what
means the Patients may be cured
and holpen by the aspect
of the Signs.

The PREFACE.

T*He foolish and unadvised sort of
Physicians, which in these our
days, we see so much to advance
themselves, and claim unto them-
selves the supremacy over us, albeit they be
commanded by their Authours, not to take
in hand to cure any man, without having
respect to the Stars: so far are they distant
from the true knowledge of Physick, which
are ignorant of Astrology, that they ought
not rightly to be called Physicians, but
Deceivers: Howbeit, it is now come to
this point, that amongst a hundred you shall
I 3 scarcely*

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scarcely find one, the which can truly discern what time every medicine ought to be ministred.

The which no marvel, for how can they find any time to bestow or occupy themselves in Astrology, which have no leisure to read Gallen or Hippocrates, but do all things a head or unadvisedly by certain prescript receipts? Like as there was a certain (no simple) man at Moguntæ, whom you would have judged to have been the third Cato, or another Gallen, if that gravity would help any thing thereunto. This man being most rude and unlearned, used two receipts, from whence he had drawn them, I knew not. There was in them 3 lb. of Elaborus, or of so much Scamony, to purge the womb. These he ministred by course, without having respect either to the complexion or sickness; by the which vain trifles he scrapeth together so much money, that being dead, he left behind him three thousand guilders. He judged the whole effect of this science to consist in loosing of the belly. Such effect hath authority and boldness in Physick. These sort of rude and gross men, the which disdain to learn, we will neither admonish, nor yet reduce in the right way. But unto others which intend hereafter to be Physicians,

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Physicians, we will prescribe certain rules, whereby setting apart all vain trifles, they may learn from above to help the patient and diseased. For it hath been many times experimented and proved; that that which many Physicians could not cure or remedy with their greatest and strongest medicines: the Astronomer hath brought to pass with one simple heart, by observing the moving of the Signs, the which we have wholly divided in Canons.

The first Canon. There be four signs, the which behold or govern each inward part of man, the which Physicians do call the spiritual members. Those are Cancer, Leo, Virgo, and Libra. Of these, Cancer beholdeth the liver, the lungs, and the heart strings. Leo governeth the stomach and the mouth thereof. Virgo the nether part of the stomach, the belly, the midriff, and the bowels. Libra hath respect to the nether part of the belly, the loyns, and the Pabill.

The second Canon. Cancer which governeth the Lungs, engendreth the Cough, the Palsies and Plurisie. Leo causeth Imposthumes, Foundies, Feavers, and Pestilence.

Of Physiognomy.

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Of Phyfiognomy.

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posthumes, Jaundies, Feavers and Pestilence. Virgo the swelling of the Belly, the Dropsie, and hardness of the belly, and collick. Libra causeth the exulceration of the bowels, pain in the belly, and about the smal of the back: and chiefly if the signs aforesaid, happen into those houses which are naturally evil. Such as are the sixth house, the eighth and twelfth house from the ascendent or Horoscope.

The third Canon. He that is born under Taurus, for the most part shall be in peril by popson, witch-craft, or the Collick: and specially in the fatal years, which are 6, 8, 18, 20, 23, 24: according to the Revolution of every twelfth year, beginning at the eighth year of the Nativity. And because that Taurus doth govern the throat, they do also refer unto him the squinancy and all imposthumes and biles, which happen in the throat: the which when the expert Physician doth understand and know, let him take heed that he minister not unadvisedly.

For this is almost a general-rule, that the Sun, or rather the Moon being in any sign, which beholdeth any member vexed, or diseased, during that revolution, there be no medicine ministered thereunto, or else that

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it be ministred in such sort, not to cure or heal, but to comfort or nourish, lest that it decline into a worse estate, until such time as the Sun be removed out of that sign.

The fourth Canon. They which are much vexed or troubled with the Stranguillion, or Stone, or with any such kind of diseases, most commonly are born, the Sun being in Aries or Gemini.

The fifth Canon. They that have Pisces in their ascendant, or born under Pisces, are in danger of hot infirmities, as hot feavers, gnawing of the belly, and poyson, because of Libra and his Lord of the eighth house. These diseases shall partly happen by Harlots and evil women, and specially in the 44, 56, 78. years, in the which he shall be in great danger of death. Wherefore, the wise Physician ought carefully to observe those things. There be also certain evil times and years of a mans life, which are at every seven years end, so that every seventh year is perillous. Wherefore if thou wilt prolong the days of thy life, as often as thou comest to every seven or nine year, (if thou givest any credit to Marcilius, Ficinus, or Firmicus) diligently consult with an Astronomer, from whence, and by what means any
peril

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peril or danger may happen or come unto thee; then either go unto a Physician, or use discretion & temperance, and by that means thou mayest defer and prolong thy natural end, through the rules of Astronomy, and the help of the Physician. Neither be ashamed to enquire of the Physician what is thy natural dyet; and of the Astronomer, what star doth most support & labour thy life, and to see in what aspect he is with the Moon. Likewise, in the beginning of thy sickness to behold the Sun in the day, and the Moon in the night. They, if they be letted or hindered, there must great heed or diligence be had upon the patient. The like is to be feared in all sickness, when the Moon and the Lord of the ascendant be letted in the eighth house, which is called the house of death. For in such case it is past all hope, without the great diligence and labour of the expert and wise Physician. These and many other such like things, the wise and learned Physician ought diligently to observe & take heed unto. The sixth Canon. Leo in the eighth house engendreth to him that is born under Capricorn these kind of diseases: that is to say, gnawing of the stomach, the pluriſie, the cough, inflammation of the liver, and imposthumes

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humors of the stomach. Wherefore in curing or helping thereof, you must eschew wednesday, because of Π , the sixth house, sunday, because of Ω in the eighth house, and thursday because of Sagittarius in the seventh house.

The seventh Canon. Cancer causeth the inflammation of the lungs, with a frequent ague. The Sun being in Sagittarius, engendreth likewise the Ethica, and swelling of the lungs. But and if Saturnus be in Sagittarius, it causeth the swelling of the feet, and the gout. Saturnus in Cancer causeth the pain of the cods, stones, and priby members.

The eighth Canon. Scorpio engendreth the gout in the hand, the Siatica, and sometimes the pain in the head. If Saturn be in Scorpio, it causeth also pain under the ankle, wherefore let this dyet be used, not to wash their heads upon a tuesday, neither use any hot baths, the Sun being in Aries, lest they fall into a continual head-ach, for they shall be in great danger of frenzy or madness.

And for because that the evil days, months and years, are to be observed and taken heed of, let them abstain, specially from hot things. The fortunate days for the cure and help of such as are infected with that kind of Melancholly, are thursday, Friday, and sunday.

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The infortunate days, are tuesday, and wednesday. And for so much as Scorpio doth behold the privy members, they ought not to be ministered unto, the Sun being in Scorpio.

The ninth Canon. They that have Virgo in their Horoscope, or else are born under Virgo, for the most part have the natural infirmity of the legs, or feet swollen: the legs running with corrupt & filthy matter, or else the eye-lids or cheeks full of pimples. In likewise great pain in the head through the exhalation of humours out of the feet unto the head. The which pains are soon allayed, and appeased by cutting the swelling of the feet. And so much the rather, if Saturn be in Virgo, at the time of Nativity. Wherefore if thou diligently consider it, thou shalt perceive and see it to be a natural disease, and for the most part incurable. And therefore only to be avoided and put off by the natural observation of the signs. Such ought to abstain from Hot-houses, whether they be to wash, or sweat in: which if they cannot altogether eschew, let them abstain tuesdays, and saturdays, and the evil months and years before prescribed; because that at those times more then at any other, they do most vehemently pour out their mischief, & poison:
Let

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Let them also refrain from all Autumnal fruits.

The tenth Canon. The unfortunate days unto such as are boꝝn under Leo, are saturday, and tuesday, the which thing must be taken heed of in their dyet; foꝛ all sharp and peppered meats are hurtful foꝛ them. Moreover, they may take no dꝛink oꝛ purgations. And in like case when the Sun remobeth out of Leo, and cometh unto Capricorn oꝛ Pisces, they must abstain from all kind of salt-fish, and diminution oꝛ letting of blood.

The eleventh Canon. If that any man chance to fall sick, the Sun being in Aries, & thou be admitted oꝛ called foꝛ Physicians, understand that he in especial engendꝛeth the pains of the head, and deafness thereof, with the dulness of sight: wherefoꝛe beware that thou minister no hot baths, oꝛ stews, because of Mars, & especially in October, when the Sun possesseth Scorpio; neither giue him in his dyet any Gutton, Ham-flesh, oꝛ Lamb; neither suffer him to wash his head upon the tuesdays, oꝛ wednesdays, because of Mercury being Lord of Virgo in the 6 house, whereas Mars also doth pꝛiuiely rejoyce, and Scorpio in the eighth house, foꝛ then they prolong the sickness, not onely because the sixth house is
man

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mansion of sickness, as also that Virgo is a sign cold and dry, earthly and melancholly. Notwithstanding this hope remaineth, that the Patient shall not depart. And albeit Scorpio, as aforesaid, be in the eighth house, which is the mansion of death; because that Mars is the Lord of the same sign, it prevaileth nothing; for no evil Planet is noysom or hurtful in his proper Mansion, or house; and such kind of men most of all, shall be without peril of sword. Wherefore after his recovery or amendment, you must warn the Patient that he do not take in hand any journey, the Sun being in Pisces, which is the twelfth house from the Horoscope.

Or else not to have to do with notary or scribes, graver, or goldsmiths. Also, that he abstain from women and horses. For by all these things infirmity or sickness may happen unto him by reason of the Arth house, which is the house of sickness; and chiefly in August, the Sun having his course in Virgo.

The twelfth Canon. In like manner, the number of the years of the Patient are diligently to be observed and marked; for alwaies every eighth and ninth year are mortal and deadly; and are called of the Astronomers, the perillous time of a mans life

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at every seventh years end. The cause thereof, is the great mutation and change of the bodies that happeneth in those years. For Saturn, which in the other years is far distant from us, is then joynd to the Moon, which is the lowest planet of all. Wherefore you must always obserbe in the revolution of the years, the Aspects of those Planets, and thereby judge whether there be any danger toward the Patient or not, or whether Saturn or Mars, which also governeth every ninth year, be in strength or power to work their malice upon us, or else if that any good or favourable Planet have the rule or dominion over him. And by this means thou shalt not onely put away the sickness, but also through the Engines of Astronomy defer and prolong the assal end and death.

The thirteenth Canon. Always the diet of the Patient is to be enquired. Secondly, the Horoscope of the Patient, and then by a figure erected to behold the stars of the planets, and by the scituation of them in their houses to know their strength & operation, with the causes of the infirmity, the Lord of the birth; and so by the contrary qualities, of the signs, to drive away the disease, as we will declare hereafter by examples.

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The fourteenth Canon. Furthermore, you must note and mark every seventh day, and the courses; For thereby is life or death to be looked or hoped for: but which be these Critical days, we have referred to be learned of the Physician. Forasmuch as examples do most instruct and teach, we have annexed one. It may happen peradventure, that in the beginning of the sickness the Moon be in Aries, which is a hot and dry sign, and according to his Nature, doth enflame the diseased. Here thou maist admonish the sick person to be patient, and that his pain will be delayed at the seventh day, at which time the Moon will be removed into Cancer. For Cancer being cold and moist, and being a quartile aspect unto Aries, except the sickness be very furious, will moderate the same through his coldness and moisture, the which thing if thou diligently attend, and mark, thou shalt soon perceive and understand. And in like sort thou must work by the other signs, considering how by signs of like nature, diseases are augmented and increased, and by the contraries they be cured and holpen.

The fifteenth Canon. In likewise the second number of days is to be observed and marked,

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marked, which is the fourteenth day, the which doth give a certain and determinate judgement by means of the full Moon, not so much for the Crisis, as for the influence of the Moon, being then in opposition, as Aries and Libra, Taurus and Scorpio.

The sixteenth Canon. The Medicines themselves have likewise their proper signs, neither are they indifferently to be ministered at all times. For some serve for gargles, some for suffumigations, and other some for potions or drinks. Wherefore to avoid tediousness, I will comprehend all these in one Canon. The Moon being in Aries, Leo and Sagittarius, it is good to corroborate and strengthen the vertue attractive in a man.

The seventeenth Canon. Under Virgo and Taurus, the vertue retentive; the digestive in Gemini, Libra, & Capricorn; gargles, vomits and suffumigations, are to be ministered, the Moon being in Aries, and sometime onely gargles in Taurus; laxatives by drink in Scorpio, by Electuary in Cancer by pills (if you will) in Pisces, in Gemini and Aquarius, all comfortable medicines are to be received and taken. In Libra, or Scorpio, suppositories or glisters.

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The eighteenth Canon. In the Ministering of Purgations, there is great respect to be had unto the Moon and her aspects.

For she being in Cancer, and having trine or sextile aspect with Venus, it is good to purge choler; having the like aspects with the Sun, it is good to purge flegm; and with Jupiter, melancholy, either by pills, or by globules, called of the Physicians Boly; But if thou wilt purge by drinks, use the same aspects in Scorpio, and likewise in Pisces, for ministering of Pills. And if that two planets at one time be in the aspects aforesaid with the Moon, two purgations may be taken at once. As for example, if the Moon be at one time in a trine or sextile aspect with Venus and the Sun, you may purge both choler and flegm together.

The nineteenth Canon. Such as have in the root of their nativity Mars in Aries, or in his triplicity, are cholerick, for the most part in danger of hot feavers, by abundance of choler; Phrenzy, Rushes, or Biles, coming of Blood; Scurvy, Itch, Burnings, and such like diseases as consume and eat the flesh; the holy fire. The which diseases, if they cannot utterly be avoided and eschewed, the Physician or Chyrurgion must take diligent heed

that

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that he may drive away the diseases by the rules and qualities of the signs before expressed.

The twentieth Canon. The like is to be understood of all those with Mercury, till placed in the house of Mars; the which when thou perceivest in any nativity, judge thereby, hot feavers, pimples, rising of blood, the ranker, the kings evil, and holy fire, darkness of the eyes, suffocation, and moreover, horrible and fearful thoughts and variations of mind; except there come any temperament unto the Moon; either in the signs or places appointed unto Venus, and especially in cholerick men.

The one and twentieth Canon. The infirmities of the flegmatick are of another sort; for unto them happeneth most commonly the agues called Quotidians, and are much torred with cold; the which is perceived by the Veins; which for the most part is thick and raw. Therefore such must live exercise and labor, and abstain from all fat flesh and swines flesh, also from cheese and milk, and from the marrow, and brains of beasts.

The two and twentieth Canon. Saturn with the Moon, engendrith the falling sickness, black choler, apoplexie, and fistula. Al-

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to the morphew, gout, and oftentimes sudden pangs.

The which diseases when they happen, are leasurely and gently to be dealt withal, neither mayst thou in such a case strike against the Planets, except the medicine be such as will endeavour with all force, and strength, to expel and drive away the sickness, and pull it up clean by the roots. Also if any man be born at the time of the conjunctions of the Sun and Moon, alwaies that Nativity is judged evil, for it maketh men when they come to age, dangerously afflicted, as it were with evil spirits, to be sickly, inclined to the falling sickness, to madness, and such kind of diseases, as may hardly and difficultly be cured by the Physician.

The thre and twentieth Canon. You may also judge by the course of the Sun, the sickness which ye are in danger of, if that ye mark the month in which the man is born. As for example, the man born under Scorpio shall be endamaged with the diseases of the Shoulders, the gout in the hands, and the contraction, or convulsion of the hands or fingers. If it be a woman, it causeth the pain in the spleen and stomach. Likewise they which are born under Cancer, shall be
bered

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bered with a dry scurvy itch, or roughness of skin, biles, and pushes; The women with the gnawing in the bowels, and perils by waters. Taurus bringeth the infirmities about the throat, and many other vexations of the body, and especially in the evil months and years prescribed. Also Leo causeth the pains of the stomach. And Aquarius engendreth quotidian feavers, as we have briefly touched before.

The four and twentieth Canon. This is also to be noted no less profitable unto the sick man than unto the Physician, that is to say, if that the patient have Saturn, or Mars in the seventh house it is not convenient to meddle, neither with Physician, nor Physick, although the Lord of the house be never so unfortunate: for so Galen thought it meet. Also if the Physician be Saturnine, or Martial, such as is the patient, it is approved and known, that these kind of men are born for the destruction of man-kind. For it is impossible that they should ever cure, or help, or bring any thing prosperous to pass, except peradventure amongst prophane and rustical People. Such a one as we have known, a man surely well learned, and in great reputation among Noble-men, in
A 3 whom

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whom there wanted nothing as touching the Art of Science, howbeit being admitted either to Priests, Noblemen, or Ecclesiastical Rulers, his labour and knowledge was always frustrate and in vain, and brought the most part of them to their end; but contrariwise, amongst the prophane and rude sort, he did cures without any difficulty or pain. Whereby you may perceiue as well in this, as in all other things, of what force and strength the Planets are. And this dare I be bold to profess, that whosoever hath Mars conjoyned with Venus in the 6 house, he shall be an excellent Physician. And such kind of men ought not to give themselves to any other kind of Learning or Knowledge. I could rehearse unto certain grave men Physicians witnesses hereof; unto whom it is a ready and easie matter to cure and help; yea, even without any pain or labour. And again, other some unto whom it is so difficult and hard, that with all their possible endeavour they can scarcely bring any thing to pass, whose names we will keep in silence, lest we may seem to back-bite or slander any man. Thus we have briefly spoken, not hereby to Expound all things, which cannot be done in so few words; but

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but to minister occasion unto Physicians, that beholding and considering the utility and profit of Astronomy, they may with their whole power and endeavour embrace the same, and thereby learn, not only the prescript rules of men to help the diseased, but also by their own wit, and ingenuity to put away the diseases, even without medicines; for every sick man is not of that sort, that he can bear salves or medicines, for some by dyet, and others by obserbations of the signs, may be cured and holpen. Scorn us who will, we utterly have written these things of a sincere mind and affection, intending shortly to set forth greater things. But first we thought it good to declare the things in general, and afterward the sum and effect, whereon the matter dependeth.

Of Natural Astrology.



A Compendious description of Natural Astrology, never so briefly handled before.

Made by *John Indagine* Priest.



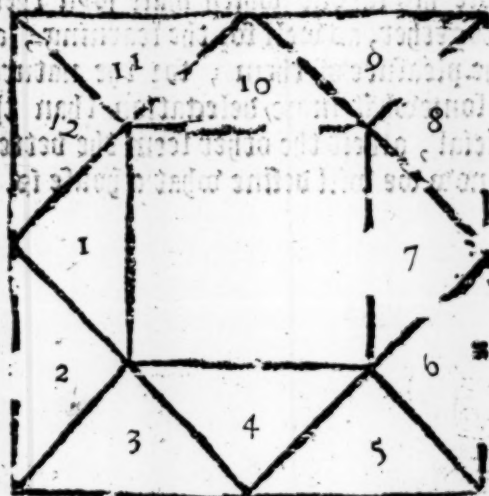
First of all and chiefly, it is meet to refel, and put off the objections of such as object, and say, that besides the Sun and the Moon, we attribute very little or nothing at all to the other Planets, but do collocate and set the whole sum and power of Astrology in them two onely. Wherefore let every man understand and know, as much vertue and force to be in them two, as in all the other. And that the Sun hath the whole power and governance in the day, and

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and the Moon in the Night, so that it is not needful to have respect to any of the other Planets. And this is the onely difference between natural and artificial Astrology, that that thing which Artificial Astrology doth by the several obseruations of every Planet and Horoscope, the same doth natural Astrology bring to pass, by the onely obseruation of the motion of the Sun & Moon. Or else they are so knit and joyned together that the one without the other cannot well be learned or understood. Wherefore he shall not lose his labour which shall joyn them both together, as well for the learning, as for the pleasure of them; for the natural hath somewhat more delectation than the artificial, albeit the other seem the better. But now we will define what a house is.

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A House is a certain space in the firmament, divided by certain degrees, by the which the Planets have their motion; so metaphorically called; for as in a House there be many mansions; so every Planet hath his proper place in the Heaven or Firmament, by the which they do move, and in the which they be resident and situate. And it is called the description or division of the signs by 30 degrees, for every House or sign hath 30 degrees.



The

Of Natural Astrology.

The Number of the Houses.

AS the Astronomers do make mention in their common Rithmes, there be 12 houses, the which we will here describe, with their interpretations.

The first is interpreted the house of life.

The second the house of faculties or substance, called also of the importunity of the place, the gate of Hell.

The third is the mansion of Brethren.

The fourth being in the bottom of the Heavens, and the Angle of the earth, is the House of Parentage.

The fifth is the pleasure of Venus, the House of Children.

The sixth of evil fortune, servants, sickness, and the pleasure of Mars.

The seventh being opposite to the first, is the House of Marriage and open enemies.

The eighth is the house of death.

The ninth of Religion or long Journeys, the delight of the Sun.

The tenth being the middle of the Firmament, is the house of rule or governance.

The eleventh is the house of Fortune, the exaltation of Jupiter.

The twelfth is the house of Wylongs, evil fortune, the pleasure of Saturn.

Of

Of Natural Astrology.

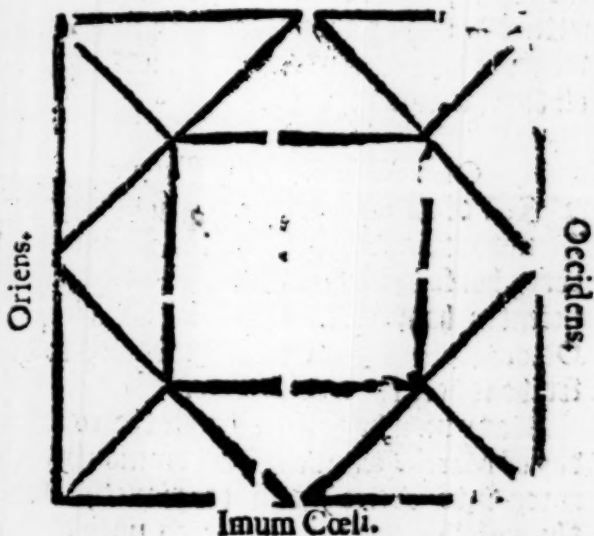


Of the Principal Angles or Houses of the Heaven or Firmament.

Amongst these twelve, there be certain which are called the principal Angles or corners of the firmament, which are, the first, the tenth, the seventh, the fourth. The first is the Angle of the East, the Horoscope of the birth, and the house of Aries. The second is the midst of heaven, & the house of Capricorn. The third is the angle of the West, and pertaineth to Libra. The fourth of Firmicus is called the bottom of the Firmament. And in these four almost the whole judgement doth depend and consist. For they are the principal Angles and Houses, and the Planets have more power and strength in them than in any of the other.

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Medium Cœli,



Judge it but superfluous and unprofitable to intreat much of the beginning of the nativity, because it doth rather pertain to artificial Astrology, as of the fall of the seed into the womb, & the ascendent of the hour of nativity, which (as I said) pertaineth to another kind of speculation. Our intencion at this present is fully directed to the Sun, and the sign wherein the Sun is the day of Nativity.

Of Natural Astrology.

For as Ptolomy is witness, there are as great effects and vertues in the Sun, as in all the other Planets. And those things which nature and long experience hath taught us, we will make evident unto you, letting pass all superstitious things.

Of the Effects of the Planets.

First of all, it is convenient to declare the natures and effects of the Planets in every house, the which although we have sufficiently handled in our Book, entituled, Odocedro, yet I am nothing abashed to describe it here the second time.

If any man be born between the 10 of 11 day of March (when the Sun commonly doth enter into Aries) and continueth there through three decans of Aries, unto the 10 of 11 day of April, Mars is found Lord in the day of Nativity, who being by nature fiery, and Aries likewise doth augment and increase the heat and fury, and all other evil dispositions, more than if he had been in an earthly and watery sign.

Saturnus wheresoever he be, and specially in the 6, 8, or 12 house, is the author of all miseries, calamities, labour, and sickness.

Venus being temperate, causeth a man to

Be

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be a lover of women, of plays, songs, and tanquets, and all things pertaining unto mirth.

Mercury is the Minister and giver of Wisdom and Eloquence, Laws, Rhetoricke, subtle works, Merchandise, and such like.

The Moon causeth madness, unsteadfastness, moistness, and sloath.

Jupiter in the angles, is the author of beauty, riches, honour and rule.

The Sun in the ascendant, or in the angles, maketh a great and honourable personage, and had in reputation amongst Princes and great men.

The signs also causing beauty, are Gemini, Libra, Virgo, and the first part of Sagitarius.

Workers of mens beauty, Scorpio, Capricorn and Pisces.

Barren Signs are, Gemini, Leo, Virgo.

Causing defection, or lack of children, Aries, Taurus, Libra, Sagitarius, Capricorn, and Aquarius.

Mute and without voice, Cancer, Scorpio, Pisces.

Ministring reason, Virgo, Libra, Aquarius, Gemini.

The qualities of the signs I judge are well enough known.

Aries, Leo, and Sagitarius, are hot and dry.

Taurus

Of Natural Astrology.

Taurus, Virgo, Capricorn, are melancholick, cold, and dry.

Cancer, Scorpio, and Pisces, are cold, moist and watry.

Gemini, Libra, Aquarius, are hot, moist, and aiery.

And thus always three signs agreeing in one nature, do make a triplicity. And in every Planet likewise have certain powers and effects in their private or proper houses; as for example,

Aries and Scorpio, are the houses of Mars.

Taurus and Libra, of Venus.

Gemini and Virgo, of Mercury.

Sagittarius and Pisces, are the Houses of Jupiter.

Capricorn and Aquarius, are attributed to Saturn.

The sun hath only one house, which is Leo.

The Moon possesseth also Cancer.

Every sign hath likewise his proper signification in the creation of the members of mans body.

Aries hath of the body of a man, the head and the face.

Taurus the neck, and the throat-bole.

Gemini the shoulders, arms, and hands.

Cancer the breast, the heart, stomach, and ribs, spleen, and lungs.

Leo

Of Natural Astrology.

Leo the nether part of the stomack, back
and sides.

Virgo the belly or Midriff, Diaphragma
and bowels.

Libra the loynes, the nether part of the
belly and navel.

Scorpio the privy members, stones, blad-
der, and thighs.

Sagittarius the buttocks with the appurte-
nances. And Capricorn the knees.

Aquarius the legs. Pisces the feet & soles.

Certain worthy Notes concerning
Sun and Moon.

Lest that any should herein be deceiv-
ed, we think it not meet to be let pass
concerning the Sun and Moon; the
which albeit they be the chief & princes of the
planets, yet are they never Lords of the Pa-
trivty; as for example; If the Moon be in Ge-
min, or Cancer, which is her own house, when
a Child is born, yet shall not the Moon have
the dominion of the birth, but it shall be im-
puted to the Lord of the house following. So
likewise if a man be born, the Sun being in
Leo, which is his proper house; yet he loseth
the dominion of the Pativty, and it is de-
riv'd unto Mercury, being patron of the next

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mansion Virgo. Again, the Moon being in Virgo, Venus is Lady of the birth, because of Libra following, which is the house of Venus. Neither is it unprofitable to admonish you also of this, which I perceibe everywhere to be doubted of; that the evil planets, as Saturn and Mars, are not so hurtful and pernicious in their own proper houses, as they be in the Mansions of others. I will propound an example of the first sign, whereby it may appear more evident. We will let the Sun to be in the time of some nativity in Aries, whose nature you already know, and what effect he worketh, being in the Horoscope. Then in the creation of the Figure joyne Mars with Aries, being Lord of the house; and thereby judge that he which is born shall live long. Notwithstanding Mars, who although he be naught and ill, yet doth he not so much pour out and shew his malice being in his own house, as if he were in another house, saving that instead of hurt by the sword, he threatneth suddain sickness, because Mars being in Scorpio, the 8 House; neither shall those sicknesses bring death: And this is for an Example. The like is also to be understood of Saturn, being in Capricorn or in Aquarius. And lest we may seem

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seem here utterly to neglect Artificial Astrology, the which we do not deny, but to be requisite to the understanding of the natural; wherefore, we minding to declare the force and strength of the signs, we will first do it by Artificial Astrology, so that any man lacking Firmicus and his Tables, having a plain Astrolabe, and beholding the ascendant at the hour of the nativity, may by these small instructions give judgement. And after this in order in another phyle, I will do the same by natural Astrology, the which shall help the Artificial.

Of the first House and Horoscope in Aries.

If any man will peradventure demand what operation and effect the Horoscope in Aries doth work in us: first of all, admonish them that the stars or signs do not provoke or force us to any thing, but onely do make us prone and apt, and being so apt, they do move and stir us up unto the things we are so prone unto. From whose motion we are free, and out of danger, that follow the rule and governance of Jalon; they shall have no effect in us. But if contrarywise, we onely follow our natural inclination, they shall work the same effect in us, that

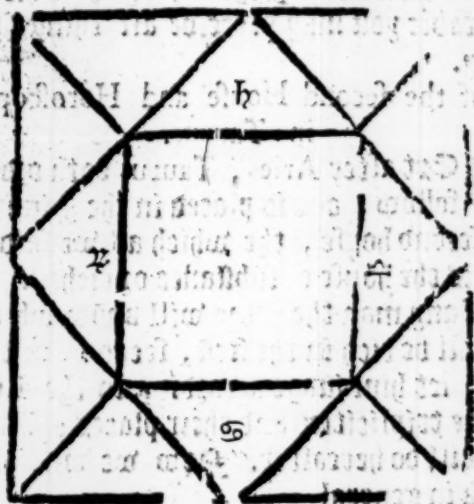
Of Natural Astrology.

they do in a manner in brute beasts, wherefore this Horoscope maketh them which are born, flourish in youth, without brethren, or one at the most; if they be fortunate, having a mutable inheritance; now gotten, now lost; and now lost, and straight recovered again; inclined to the diseases of the head, rather then to any other sickness (because Aries hath chief respect to the head.) For the most part bestowing his labour and good will upon unthankful persons, and especially Aries being in the Horoscope. Next after the Horoscope, must heed be taken unto the chief angles, and what signs is in each angle; which may easily be reckoned by the fingers, or else by a figure create as for example, Aries being in the first house, Cancer possesseth the nether part of the Heaven, Capricorn the midst, and Libra the West. And now we will shew what these principal angles do promise.

Capricorn in the midst of the Heaven, doth bestow honours, riches, promotions, secrets of Religion, and a subtle wit.

Libra

Of Natural Astrology.



Libra in the West sheweth the life and courtly manners, the which life few do allow, for it is unconstant, casting down a man from honour and reputation, into infamy and reproach; fortune now flattering and laughing upon him, and by and by being him with sundry miseries & calamities, so that he shall have no commodity or gain, without incommodity and loss. All this shall happen through emulation or despite of his companions: but all these evils whatsoever they are, Cancer in the nether part of the heaven doth amend & recompence. We have

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joyned hereunto a Figure, by the which as
in a table you may perceiue all things per-
fectly.

Of the second House and Horoscope
in Taurus.

Next after Aries, Taurus doth orderly
follow, and is placed in the Figure to
the second house, the which as we said be-
fore is the house of substance or riches.

If any man therefore will know whether
he shall be rich in the first, second, or third
age, let him judge according to the Lords
of the triplicities and their places; which
we will do hereafter. Now we will onely
speak in general.

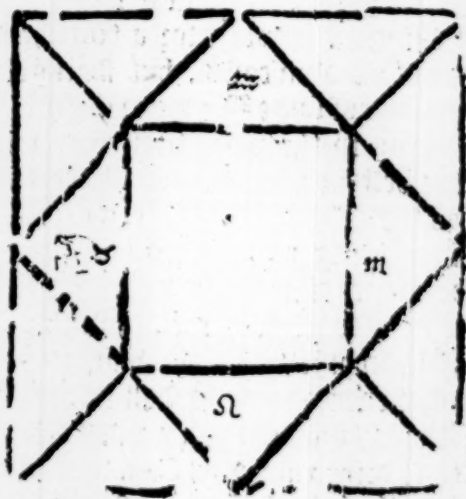
The Horoscope or Ascendant being in
Taurus, thou shalt judge in this sort; that
that man shall be painfully disquieted with
sundry cares for getting of riches, which he
shall easily attain unto, and be as apt to lose
the same again, and shall triumph over his
enemies.

Aquarius also in the midst of heaven, ma-
keth him acceptable to Princes and great
men, and giveth him rule in publick affairs
and offices, and peradventure in business
pertaining to waters, because he seemeth to
be most given to the nature of the water.

Scorpio

Of Natural Astrology.

Scorpio in the west, causeth a hearty and beneficial person, the which shall lose his wife; if it be a woman, she shall lose both her Husband, and her Son, or Child.



Leo in the neather part of the Heavens causeth him to challenge his patrimony, the which (notwithstanding all the endeabours and lying in wait of his kindred) he shall obtain and get.

Of the Ascendant in Gemini.

Whosoever hath this Horoscope, shall have prosperity and good fortune by his

— Of Natural Astrology,
fortune by his Parents, Brethren, Friends,
Kinsfolks, and great men.

According unto Firmicus, Pisces being in
the midst of Heaben, causeth them which are
to born to get their livings by moist and
watry things: howbeit for a time he shall
not live of his own costs, but shall get the
stipend or fee of some Prince or City.

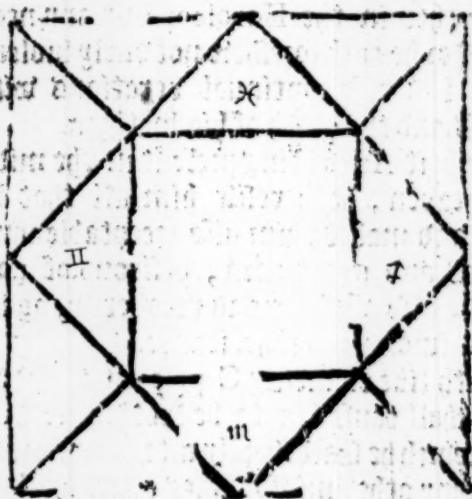
Sagitarus in the west, doth contrariwise
threaten destruction unto his Brethren and
kindred, whereby through divers cares, and
travellations being put besides his mind, he
shall be a long time tormented. After this
his enemies waring fierce, and violently
coming upon him, and the waves of mis-
chiefs still encreasing, he shall be compelled
to forsake his own Country, and shall be ban-
ished and driven away, as Cain was, until at
length by the help of God, he shall be resto-
red into his former estate and condition.

Virgo likewise in the bottom of the hea-
ven, doth threaten the very same; but by
chance and encrease of time (according to
the state of the incommodities and hurts)
it doth encrease abundance, and good For-
tune.

Here

Of Natural Astrology.

Here you may behold the Figure.



Of the Horoscope in Cancer.

Cancer in the Horoscope doth dispose the natural disposition, and all other fortune in this sort. It maketh a man of a quick and subtle wit, albeit somewhat slow, pleasant, quiet, & angry, earnestly pursuing all evil persons, whose anger is soon appeased. Also, strong, moderate, and grave, by the which gifts he shall be promoted unto publick Offices, and have his living by them.

Many

Of Natural Astrology.

Many shall obey him, and some by compulsion flatter him, but feignedly, and not heartily. Saturn is also hurtful unto him, if that he be either in the Horoscope or any near aspect. For he doth foreshew not onely violent death, but also continual vexations with sickness, and the death of his brethren.

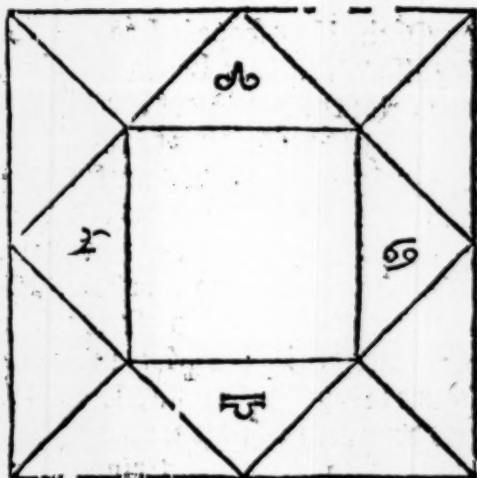
Howbeit Aries being present in the midst of the heaven, doth resist him all that he may, and maketh him also acceptable unto Princes and great men, desirous of good things, also wasting and recovering again his patrimony and inheritance.

With like clemency Capricorn in the occident shall cause him to be spotted with infamy, which he shall shortly after wipe away, and many other misfortunes, and shall restore him into his former estate.

And shall also encourage him to seek out hidden and secret things, but not without great vexation and travail.

Libra

Of Natural Astrology.



Libra in the bottom, bringeth sorrow upon sorrow, dispersing the patrimony, & getting it again, preferring him to publick or civil offices, whereby great & secret affairs shall be committed unto him, which are not accustomed to be committed, but only unto very good men.

And whereas Saturn before in the Horoscope doth threaten a violent death, Libra doth alienate the same, promising an honest death and burial. And if Jupiter be in the sign following, it causeth the first child to be a son.

Of

Of Natural Astrology.

Of the Horoscope in Leo.

They also which have Leo in the Horoscope, for the most part are troubled with business not pertaining to themselves, whereby they get themselves an immortal name and fame, preferring themselves unto other Nations, loving liberty, neither willingly suffering subjection; bestowing all their labour and travel to prescribe Lawes and Ordinances to others. Mars in the artificial figure being opposite unto Leo, doth to all effects deny men Children, except Jupiter being present to appease his rigour, who peradventure will give a Daughter.

Taurus in the midst of Heaven, causeth him to be suspect among Princes and great men; and making him a Ruler of Publick Offices: Also promoted into Dignities by great men: witty in all things, but onely in Marriage, for because he shall refuse the most honest and beautiful women, and marry either an old woman, or a woman of evil name, or else a Widow.

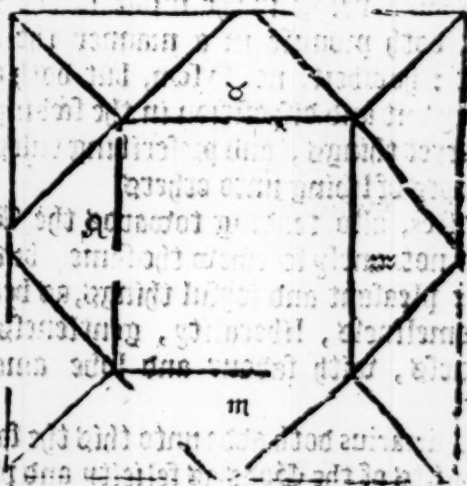
Aquarius being in the occident, doth give both increase and losses.

Scorpio in the nether part of the Heavens maketh him a Ruler over certain Affairs.

And

Of Natural Astrology,

And they have also Taurus in the midst of the Heaben, whom Mars beholding with a contrary aspect, doth threaten both imprisonment, and also death in a strange place of Country.



Of the Horoscope in Virgo.

The Horoscope in Virgo doth secretly provoke a man to lechery and riot, and causeth him to be so far in love with women, that he would abuse all women. It doth also minister Riches and Religion, and maketh him Ruler over answers and Oracles

Of Natural Astrology.

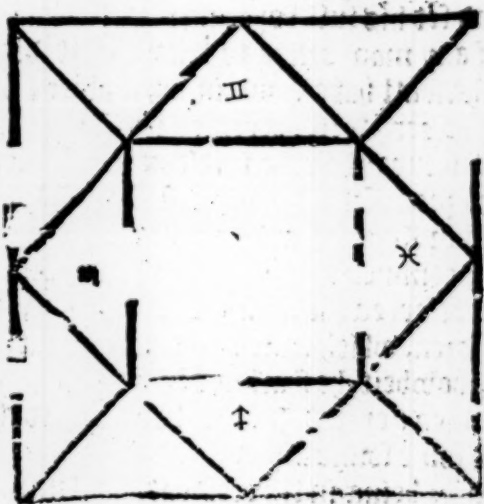
Oracles, so that he shall be thought to be of the number of the Gods, witty, and cunning in all things, searching out all things, a good Artificer, with abundance of riches, whether it happen by religion, by learning, or by Merchandise.

Gemini being in the midst of the Heavens, doth promise in a manner the same effect: howbeit, not so soon, but doth add a goodly wit and disposition in the seeking out of secret things, and prescribing rules and precepts of living unto others.

Pisces, also tending towards the West, doth not onely foreshew the same, but also more pleasant and joyful things, as beauty, or comeliness, liberality, gentleness, and softness, with favour and love amongst men.

Sagittarius doth adde unto this the favour and gifts of the Gods, as felicity and plenty of all things, as of Children, Ecclesiastical rule, and agility and quickness to do all these things. And this is the destiny of him which hath Virgo in his Horoscope; the other three signs being also gathered, as you may here perceive.

Of Natural Astrology.



Of the Horoscope in Libra.

Libra being ascendant at the hour of Partibity, causeth sickness, dangers, enemies, and great strifes and debates; howbeit after all those dangers, it decreeth victory and triumph. Also Promotions, Religion, Sincerity, and Integrity of Judgment. In nothing so unfortunate as in having of children: for when he hath gotten certain children, and begineth to put all his whole confidence and trust in them, by and by, they

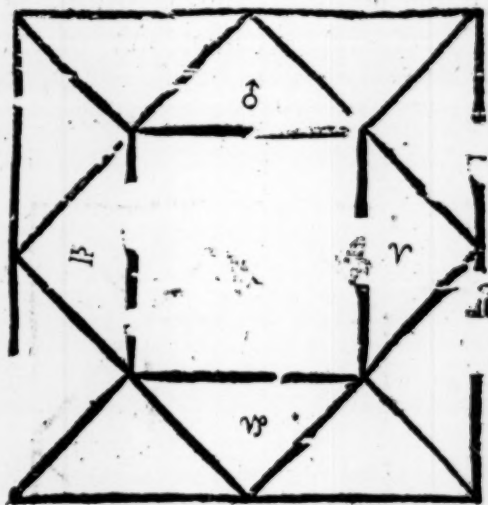
Of Natural Astrology,
they shall decay and dye, even those in whom
he had set his full hope and trust.

If any man desire to know what digni-
ties he shall have, and in what place, they
may be very well perceived by Cancer, be-
ing Ascendant in the midst of the Heavens;
Who promisseth the Ecclesiastical Promo-
tions or Stipends, and to have his living out
of the common treasure. Hitherto also are
to be referred the substance, nobility, and
Children, which shall happen abundantly in
age, howbeit, he shall not be so fortunate in
Children, except Jupiter doth behold him
with some sound aspect.

Aries being in the occident, shall minister
all these things in watry places, or about
the water; shall also bring him into great
dangers, long journeys, and desart places,
into perils by his wife, and peradventure in-
to a frenzy or madness till he draw in age,
and then he shall have an end of all these mi-
series.

Capricorn shall tosse him hither and thi-
ther, and seldome suffer him to be in quiet,
neither will he suffer his patrimony to be
in surety but now up, now down; now lost,
now recovered again; because for the most
part they be wanton which have Capricorn

Of Natural Astrology.
 in the nether part of the heauen. Also he shall
 haue a Son by an unlawful woman.

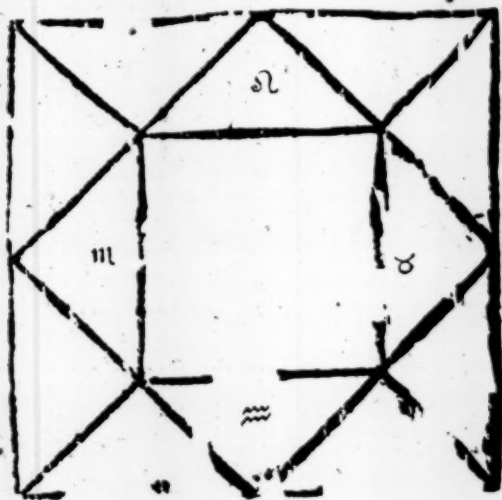


Of the Horoscope in Scorpio.

I Judge the Nature of the Horoscope in
 Scorpio to be manifest, according to the
 natural guiding of the thing taking life
 therein. For it maketh an angry man, pridi-
 ly pouring out his poison, and back-biting
 with his pestilent tongue, very rich, & tossed
 with many perils, & thereby almost brought
 to desperation: the which being somewhat
 M : quieted

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quieted and pacified, he shall enjoy a quiet fruit and use of glory, dignity, ministration, and religion; it addeth also a lively spirit, and vigour of mind, with adornment of speech. Further, notwithstanding his former damage, it giveth encrease of Children, which shall recompence his sorrows passed.



Forasmuch as it happeneth seldom, but that the other principal angles perform the same which the ascendant doth promise; so Leo possessing the midst of the Heaven, doth promise that which is aforesaid, adding there

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therunto fortitude and strength to perform the same withal ; giuing also dignity as an immortal reward of vertue.

Taurus in the occident giueth him victory over his enemies, as well priuily as a part. Howbeit, he shall be infamed for lechery, the which he shall also wipe away by little and little, now encreasing and augmenting his inheritance ; and shortly dispersing and spoiling it again.

Aquarius in the nether angle, threatneth peril and danger by water, and ingratitude of them unto whom he hath been most beneficial.

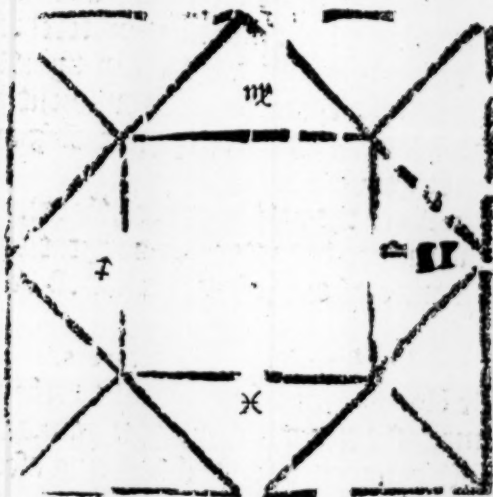
Of the Horoscope in Sagitarius.

The Horoscope in Sagitarius is reckoned amongst them which wrappeth a man in manifold dangers and perils, being ascendent: for it doth allure them which are born under it, to trabel long journeys, and to commit themselves to the Seas, and great waters. It ministreth also naturally, prompt and ready wit to all good learning and discipline, so that they follow nature.

Wherefore, if Virgo happen to be in the midst of the Heaben : it doth augment his fortune, recompensing the labours of his mind and wit, with some notable preferment.

Of Natural Astrology.

ment, by the which he shall excel others : using the same liberality in helping others, although they be unthankful.



Gemini in the West, giveth Children, and Nephews by and by, in the middle age, and shall give him rule or office over books, and secret things.

Pisces in the nether part of the Heaven, giveth help out of the watry places, maketh him faithful, to whom secrets may be committed, noble either by blood or gentleness, whom, if Jupiter do behold with any mean

Of Natural Astrology.

mean aspect, he shall marry a Wife, which hath been defiled before, or an adulterous woman.

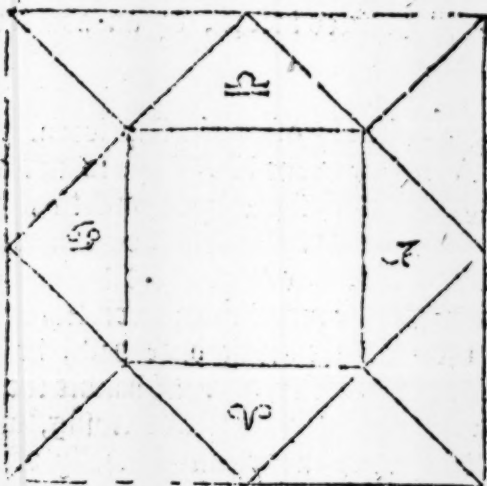
Of the Horoscope in Capricorn.

Capricorn in the Horoscope is not altogether an ill sign; for it causeth a man to be loving, merry, faithful, somewhat crafty, abundant, but faint-hearted, and very superstitious in prayer. Moreover, libidinous and the pleasure being once past, he will straiten at defiance, and mishandle the woman. Also, of a strange life or living, and a secret censor or Judge, and specially of Religion, or such like matters.

Libra in the midst of the Heaben, bringeth in his gain by the loss and death of others, maketh him also honest, godly, acceptable, eloquent, and learned; and in his necessity bowing and praying unto God, whereby after evils and misfortunes, he shall obtain a prosperous and happy age.

Cancer in the Occident, stirreth up all his friends against him, and encreaseth innumerable perils and dangers towards him. The same thing also Aries doth threaten in the bottom of the Heaben: for all his Substance, Dignities, and Offices,

Of Natural Astrology.



shall be tossed too and fro, now up, now down, until at the length, as is said : Libra shall moderate the same, yet shall he not preserve his son, or child, but that he shall be grievously vexed with sickness.

Of the Horoscope in Aquarius.

The effect of this Horoscope is such, that it maketh them meanly rich, promoteth them unto great men, and casteth them into many dangers, out of the which even in the midst of desperation, he shall be relieved

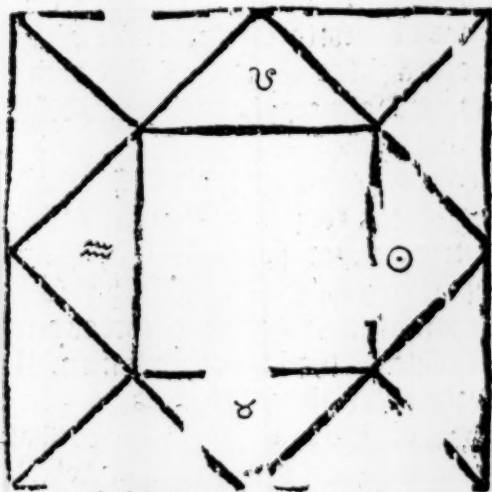
Of Natural Astrology.

ved by the help of God. It maketh them also keepers of hospitality, liberal, and prodigal, and a patron to them which seem to excel in good sciences, handling and dispensing holy matters.

Scorpio possessing the midst of the Heaven, giveth strength, and causeth a hard and vile life, never permanent or abiding in one place, having ill fortune by his wives. But last of all, he shall be delivered out of all these evils by the help of good men. Leo in the occident, shall cause him to be at variance with his Wife or Concubine; he shall also marry with an old woman, which shall flatter him, promising him great gifts, but in her heart she shall love others better than him. His own household shall be his enemies, by whose help his other enemies shall go about to destroy him. And he shall marry either another mans wife, or else a widdow.

Taurus in the nether Angle, increaseth his glory and pomp, which he is given unto, enriching him also with other mens goods, and causing him to live long.

Of Natural Astrology.



Of the Horoscope in Pisces.

Pisces maketh them very witty, bold, hearty, faithful, friendly, and somewhat high minded, promoting them also to honour.

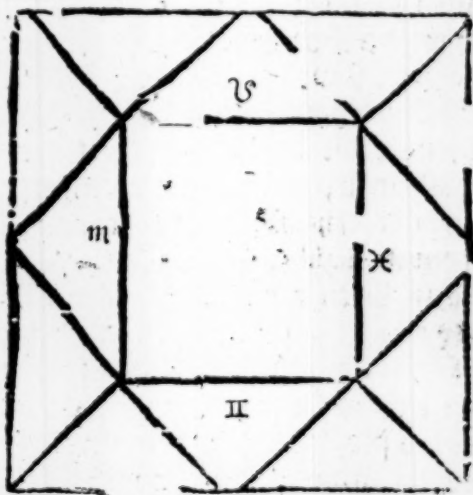
Sagitarious in the upper angle, shall cast him headlong into many perils and dangers, notwithstanding, maketh him personable and bold, to move debate and strife with great men, and shall bring other mens goods in peril and danger, and thereby possess that which is none of his own.

Virgo in the occident, maketh him hearty, a keeper of hospitallity, secret, a Steward, and one loving his wife immoderately, whom
she

Of Natural Astrology.

He contrariwise shall not love, and all other unto whom he hath been beneficial, shall be unthankful. Whereby he shall be often vexed and troubled, through his wife and children.

Moreover, he shall be troubled with sickness, by reason of Gemini in the nether angle. He shall also have a disease, whom none shall know but himself: he shall lose his substance, and recover the same again, and also be holpen by his friends, lest he might seem destitute. He shall surrender his spirit to his Maker in a strange Land or place, out of his own Country, by sudden death.



Here

Of Natural Astrology.



Hereafter followeth the
Natural Judgements of Astrology, according
to the Revolution of the Sun, through
the twelve signs of the Zodiack.

Hitherto we have intreated the obscure
sayings of others, concerning the judg-
ment of the Horoscope. But because we only
promised to treat briefly of those things,
which others have handled with long com-
mentaries, some peradventure would im-
pute these unto me, in adding other mens
doings unto mine. Of which theft I am no-
thing ashamed; for albeit theft in all other
things be reprehensible, yet in learning only
it is commendable, and praise worthy, and
especially when a man goeth about by the
same to elevate and discuss the dark and ob-
scure sayings of others. This we speak unto
such as envy all our doings. Like as the
barbarous people, which being neither apt,
nor prompt to any kind of good learning, yet
they judge all things in their own tongue
and

Of Natural Astrology.

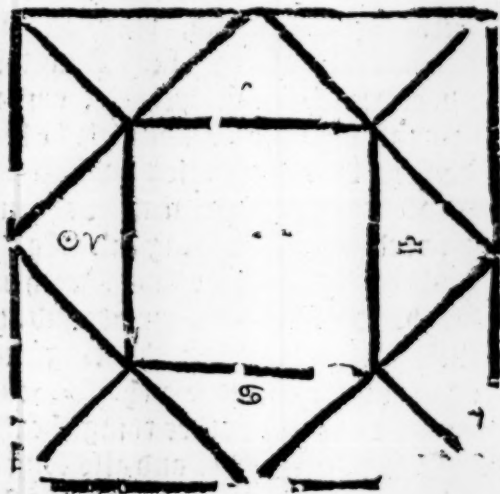
and language vile and naught. Thou, whoso-
ever thou art, that readest these things, ra-
ther weigh and consider our mind, and in-
tent, than our words, minding to teach and
make evident all things unto thee: which if
it come otherwise to pass, it is contrary to
our mind and purpose. Now we will enter
upon the natural judgements, whereas
briely concerning Aries it is in this sort.

The Sun in Aries.

The Sun being in Aries, maketh them
which are born, neither rich, neither be-
ry poore. Also angry, but soon pleased, studious,
eloquent, diverse, proud, lying, and luxuri-
ous, promising, as (they say) Mountains of
Gold, and performing nothing, evil repor-
ted amongst his kindred, and shall be brought
in danger by his enemies, which shall be
men of power. He shall be hurt by
four-footed beasts, as being cast off a Horse;
he shall receive great wounds, with danger
of death. So much unfortunate and adverse
shall all kind of hawking, hunting, fishing,
and all things to be done on horse-back, and
happen unto him; in other things he shall be
more fortunate & happy, and also long lived.
Also if it be a maid which is born, she shall be
given

Of Natural Astrology.

giben to lying, angry, sair, curious, delight-
 ing in new and strange things, envious
 and fruitfull in children, whose first Child
 shall be slain; he shall be in many perils and
 dangers: whereby he shall get a scar in the
 head, or else be naturally marked there, or in
 the feet. This we have noted also out of
 certain Authoꝝ, that the Children of Aries
 being boꝝn in the day, shall be fortunate, and
 of great reputation and renown amongst
 great men and Princes; contrariwise, they
 which are boꝝn in the night, to be unfortu-
 nate, and of no reputation.



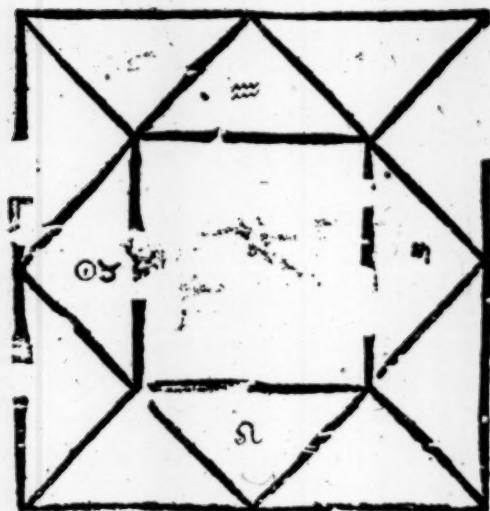
Of Natural Astrology.

Of the Sun in Taurus.

TAurus doth make them bold and fortunate in attempting hard and weighty affairs and business, a victor or conquerour of his enemies, a great traveller and banished from his native Countrey. Also servile, familiar, angry, but more in youth than in age, for age shall take away all incommodities and displeasures, and shall bring riches and marriage, by which means he shall be exhilarate, and made joyful and glad. For if he go about to marry in youth, he shall scarce attain unto it, howbeit, age doth not take away sickness, but increaseth sadness, melancholly, black choler, and causeth hurt, as biting of a dog, and that about the 28 or 35 year of his age. These things once passed, he shall flourish again, and live very long. It maketh also the women children wanton, painful, obedient, and full of words; also infamed for whoredome, which infamy shall banish away by little and little, when she cometh to the age of 21 years; she shall have many husbands and children, wise and witty in helping and counselling others, also circumspet and rich.

The

Of Natural Astrology.

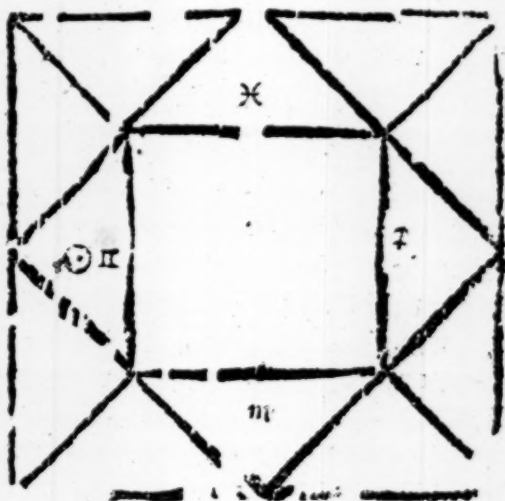


The Sun in Gemini.

Gemini being naturally fair, doth also
 cause a fair Child, merciful, wise, and
 witty, liberal, a boaster, a runner, & a strayer
 about Countreys, having no regard to his
 own business, whereby he shall be neither
 rich, neither oppressed with poverty, but of a
 mean estate; and of such fidelity and faith-
 fulness, that he shall have the rule of the
 common treasure, merry minded, full of
 understanding, subtle, gentle to be spoken
 to, and by a certain instruction acceptable
 unto men, as they which have Venus in
 the

Of Natural Astrology.

the root of their Patibity. Also fair of face,
endued with good learning and science : as
Mathematical sciences, the latos, and Arith-
matick. The singular gift he hath also be-
soze others, that being angry, he can dis-
semble and cover his anger. He shall be in
great danger about 23 years of age, either
to be bitten by a dog, or hurt by fire, or else
by some weapon.



The

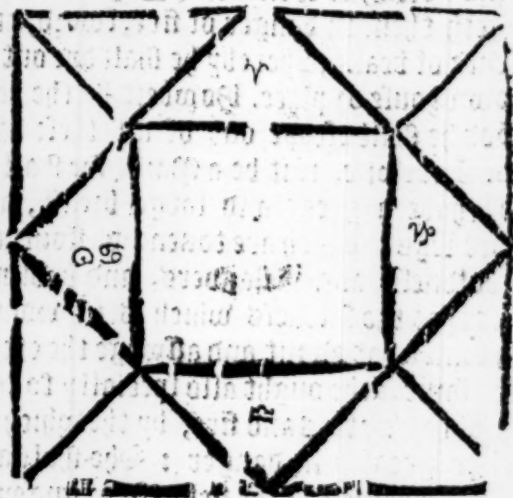
Of Natural Astrology.

The Sun in Cancer.

Cancer being naturally cold and moist, doth make gross the flesh, and doth allure and provoke to the lobe and company of women. Also it causeth a good wit, humility and wisdom, full of strife and debate, and for the most part getting victory over all his enemies. Attempting many things, and especially on the sea, often in danger, and vexed with many incommodities, with much poverty and misery. And albeit he be the causer of gain, yet shall he be never a whit the richer; he shall dig for treasure, and find that which he looked not for. But if it be a Maid, she shall be fat, beautiful, nimble, angry, and soon pleased, diligent, wise, civil, and shamefast, witty, deceitful, and crafty, saying one thing, and doing another, alwaies careful and painful, ordained to many dangers, as by water, by falling, by child-bearing, and by the chollick, having her first Child weak and tender, the other somewhat stronger. And if he happen to commit any fault of infamy after the age of 26 years, it shall be clean abolished and put out of mind. After the which age, whether it be man or woman, it promisetht good success and fortune. It maketh them all well haired, modest

Of Natural Astrology.

modest, faithfull, painfull, greedy of meat, and
drinke, acquainted with poble-men, and for-
tunate in husbandry.



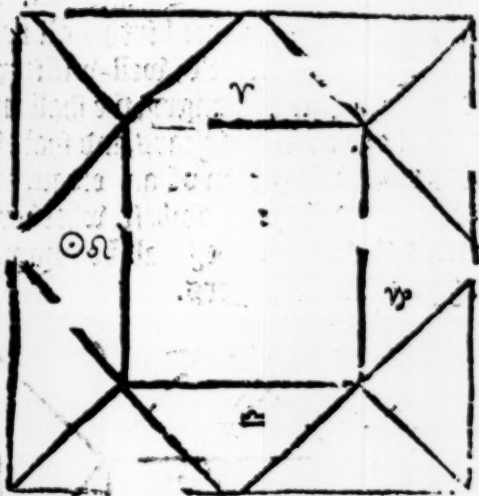
The Sun in Leo.

The Sun in Leo maketh a stout stomack,
bold, arrogant, eloquent, and proud; a
mocker and scorner, unmercifull, cruel, hard,
and hard to be intreated; beset with many
miseries and perils, out of the which he be-
ing escaped, shall obtain some common
Office; as to be a Centurion or Captain
over 500, looking for benefit at the hands of
three poble-men, unfortunate in Chil-
dren,

Of Natural Astrology

Dyen, and from them sustaining much labour and affliction, prone to anger, and putting himself into many dangers, enflaming choler, promoting to Honours & Dignities, and bringeth them in danger of fire, sword, and violence of beasts, whereby he shall dye out of his own house or place. Howbeit, by the help of God he shall escape out of all these dangers. Likewise, if it be a Maide, she shall be bold, have a great and large breast, and slender legs, which are tokens of stoutness and boldness, anger, flanders, and babling, albeit that the softness which is in women doth somewhat admit and allwage the excess of the same. She ought also specially to take heed of hot waters and fire, by the which she shall be greatly in danger: She shall also be much enclined to the sickness, or gnawing of the stomack. But after the age of twenty or twenty one years, she shall be fortunate in riches, the which she shall obtain by the help of great men, and the use of other mens goods; also in house-keeping, beauty, and love. Notwithstanding, she shall have but few Children.

Of Natural Astrology.

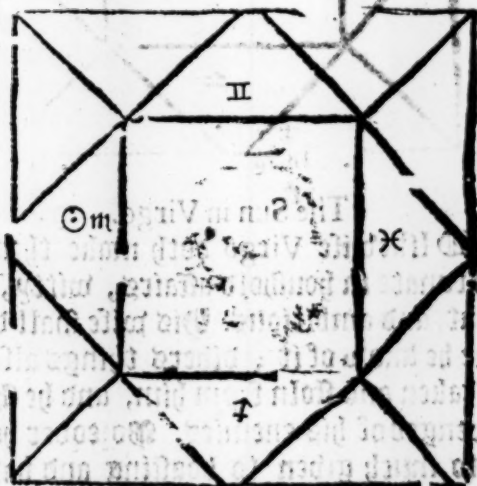


The Sun in Virgo.

Solke like Virgo doth make them fortunate in household affairs, witty, true, stout, and ambitious. His wife shall die before he know of it; divers things also shall be taken and stoln from him, and he shall be rebenged of his enemies. Moreover he shall be so much giben to boasting and babling, that he cannot hide and keep close his own secrets: fair of face, well mannered, a lover of women, and delighting to be in the Courts of Great men and Princes. Moreover, just, wise, good and honourable, a Patron and defender of his friends; also holy and

Of Natural Astrology.

and merciful, comely bodied, and well featured. A Maid of the same birth shall be witty, honest, and shamefast, well-willing, diligent, circumspect and angry, she shall marry about the age of fifteen years, and shall bring forth her first begotten of an eloquent and goodly form or shape. Howbeit, whether they be men or women, they shall be wrapped in many perils and dangers.



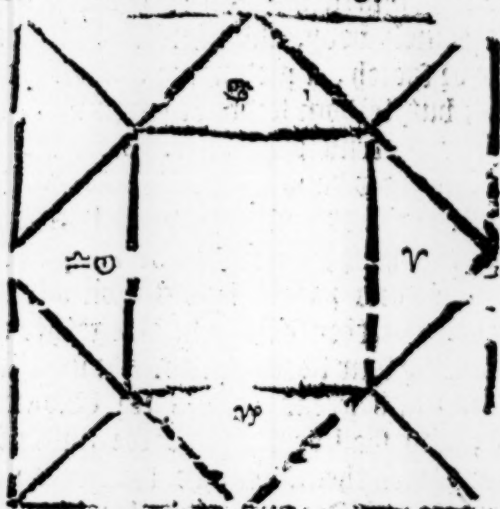
The Sun in Libra.

The Sun in Libra causes the child to be libidinous, buisie, fortunate, and specially upon the waters, or things pertaining to the water. Also by sweet spices and precious

Of Natural Astrology.

ous stones, and such like. It causeth likewise a comely body, and nimble, a pleasant tongue or speech, a good name, seeking out secrets, but seldom steadfast in promises, although he pretend otherwise. He shall put himself in great dangers and troubles. His first wife shall not continue with him long, he shall also have inheritance of the goods of dead men, and partly by his own wit and industry. Neither shall he be altogether unfortunate by four footed beasts. He shall suffer many and great things for womens sakes, and shall be infamed for unlawful company with them. Also he shall be a good Interpreter of Dreams, whether his birth be by day or night. The Woman shall be friendly, merry, and iocund, setting her whole delight on the fields and heards, wandering into strange places. About the age of 23 she shall marry, which marriage shall be fortunate; whose beauty, pleasant speech, or tongue, and comely behaviour shall greatly prefer or promote her. Neither are the children of Libra altogether unapt to letters, or good learning. But let them take heed of scalding water and of fire, for they shall receive hurt by them, without great regard be had.

Of Natural Astrology,



The Sun in Scorpio.

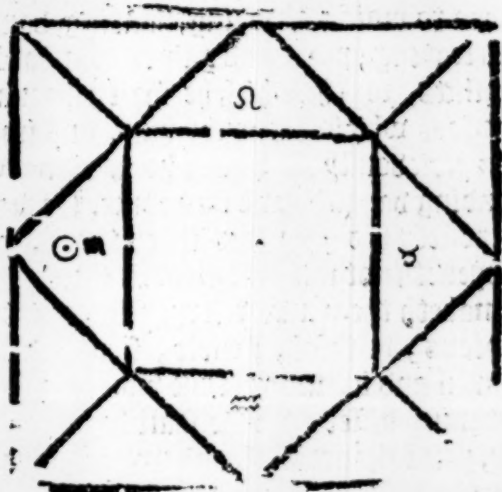
SCorpio doth augment the inheritance, and addeth boldness, & stoutness, also flattery, by the which he shall deceive many, shewing (as they say) bread in one hand, and hiding a stone in the other; mingling Poison with Honey, performing almost nothing that he promiseth. Notwithstanding, merry, and jesting, light of belief, and a conquerour of his enemies.

It causeth also the women to be friendly, wise, and crafty, which shall be deceived of her first Husband; her other Husband she shall joyfully use, and overcome her enemies.

She

Of Natural Astrology.

She shall also have the pain of the Spleen, and be marked either in the head or shoulders, or brow of the arm. It maketh both kinds bold and rash to rob and steal, and to search out forbidden things, and to make contracts or bargains. Also it maketh them wanton, fornicators, unstable, and full of evil thoughts and imaginations, babling, and angry, and sometime very sad and afflicted. Howbeit. there shall be Princes and great men which shall esteem and set much by such sort of men, and also of the common people which shall flatter them, whereby they shall be had in great reputation and honour.



Of Natural Astrology.

The Sun in Sagitarius.

Sagitarius is not altogether evil, for the Sun dwelling in it, doth give fortune, and ministreth courage to take any thing in hand, whatsover thou purposest; and specially to travel strange Countries, and to pass the Seas, and not to return without great gain. He shall also get friends to come into the houses and Courts of Princes (not to gather up the Trenchers, or lick the dishes) as the common and viler sort of Courtiers do; but to be put in some office, as to be Steward, or such like; to the which promotion his agility and strength shall greatly prefer him. Moreover, he shall be altogether given to riding, hawking, hunting, dancing, and leaping; plays and games, combats and conflicts, for the which he shall have many enemies, which shall envy him, and impugn him grievously, whom he shall notwithstanding vanquish and overcome. He shall also possess his Fathers inheritance, which happeneth not unto all men. And ostentatives it maketh them just, witty, still, hearty, ingenious, faithful, gentle, firm and stable, painful and boasting. The woman also shall not much differ: for she shall be full of anxiety, painful, merciful, and much envied, and

Of Natural Astrology.

laid in wait for by evil men ; but she shall overcome them, and be fertile in child-bearing. She shall marry about the age of 20 years, but if that marriage proceed not, she shall not marry until the age of 24 years.



The Sun in Capricorn.

Capricorn maketh the Child angry, and slight, accompanying himself with vile and suspicious persons. Also painful and distract and vexed with divers variances, the which adversities he shall boldly and stoutly bear out and sustain. He shall be ready to dye for the love of some poore and simple Maid,

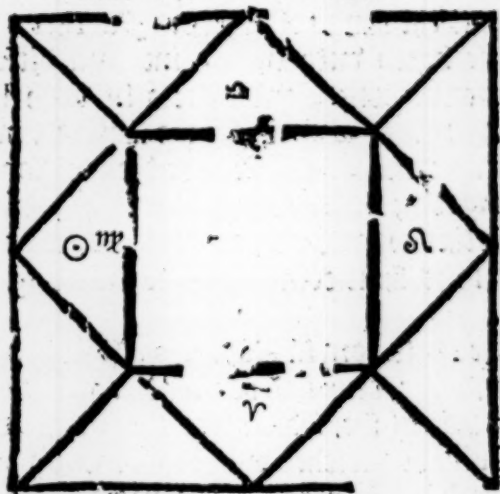
Of Natural Astrology.

and simple Maid, the which at length shall cast him into some disease and sickness.

It maketh them also meanly rich, benevolent, chearful and merry; but unstedfast, if the nativity be by night. In his age, when he seeth his riches encrease, he will begin to love money, and decline from his former liberality unto covetousness, for in youth he was easily to be handled. He shall prosper in Navigations, and specially toward the east; for his fortune shall come out of the east from great men. The Physiognomy of those children for the most part is such; A little head, hollow eyes, and a mean voice. Baths, be profitable unto him, being sick. The women are timorous, and very shame-fac'd, and shall have dominion and victory over their enemies, and shall stray far abroad.

The

Of Natural Astrology.



The Sun in Aquarius.

Aquarius maketh the Child friendly, but covetous, & apt to quotidian agues, unfortunate about waters, which naturally he shall abhor. His good fortune shall begin to encrease about the age of 15 or 16 years, at the which time he shall begin to wander and stray through divers places, and wax somewhat rich, which riches shall never come to abundance, but shall be dispersed again until his latter years, which shall make amends for that which hath been over liberally spent before. Neither shall his long journeyes turn him to any great Lucre, or gain,

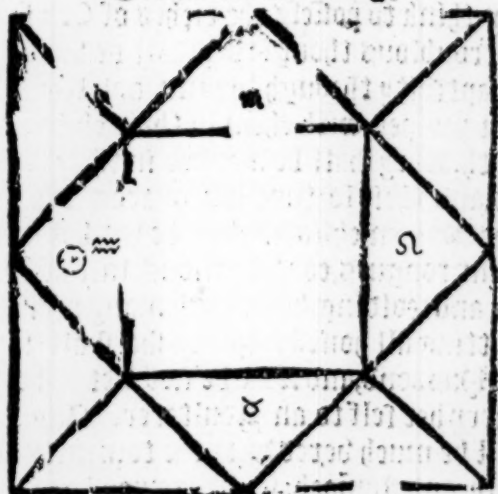
Of Natural Astrology.

gain, but he shall look for, and obtain greater profit at the hands of others. Further, he shall be vexed with sundry incommodities, losses and perils, and especially with his wife, and other women; for she shall fall into a Palsie, neither shall he have the fruition of her any long time, neither shall he prosper with other women, but she being once dead, all things shall come more fortunately to pass.

The Maid born in Aquarius, shall be proper and fine, true and constant, and in these three points she shall excel the man. She shall also be enriched with other mens goods, and let her take heed of her Children, for she shall be vexed with many incommodities; and attempt strange places, she shall be but of mean estate, unto the age of 22 years, and then fortune shall begin somewhat to favour her, and she shall obtain mean riches. Oftentimes both the Men and Women be soft of speech, wise, ingenious, faithful, merry, and continually angry with their enemies.

The

Of Natural Astrology.

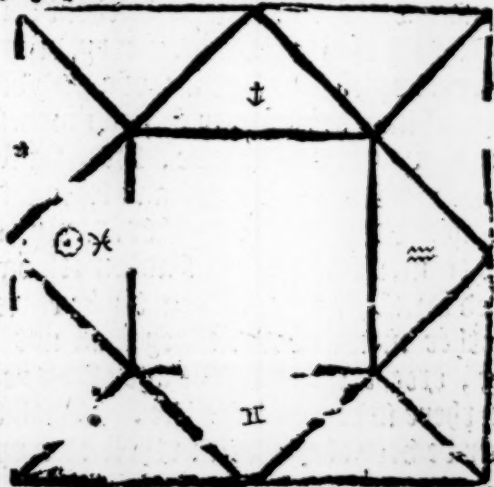


The Sun in Pisces.

Pisces in youth doth ber his children with many evils, & oftentimes without desert; and maketh them covetous, merry, diligent, players, neglecting Fortune, of a good disposition, loving the company of good men. Also of a quick and ready tongue, bold, standing much in their own conceit, and fortunate in seeking out treasures; for this is only given unto them, that they shall find something unlooked for. They shall also partly be enriched by other mens goods. They shall not live long, except they pass the age of 35 years, then there is hope of long life, yet shall they never be very rich, albeit in their own opinion,

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they think to possess the riches of Cræsus, full of troublous thoughts, & shall be brought in to captivity through women, and few things shall prosper with them in their child-hood or youth. They shall be marked in the elbow or foot, and their fortune is towards the south. The Maiden children shall be hot, bold, of insolent tongues, contumelious, full of brawling and scolding, beset with many perils, and (putting all honesty apart) she shall forsake her Husband, and if she be not let, she will marry her self to an Adulterer. Also, they shall be much vexed with the torments of the belly, and stomach. And thus you have the second time the influences of the Signs sufficiently spoken and treated of.



The

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The Nature of the Houses.

Now there doth remain to speak of the nature of the Houses and Signs, how and in what things they labour or help our doings, and what is to be done in every sign; whereby we may so order all our actions and doings, that all things may come prosperously and happily to pass. For this is the onely scope of Natural Astrology, to the which if we do not attain, I know not (as Alchabatious saith) to what end it can otherwise be profitable unto us.

The first House is given unto Aries, who also is the first sign in order, and is called of the Astronomers the House of life, and signifieth the beginning of all Works, and that which in the beginning of the life shall either delight the Child, or else vex him and trouble him, also his strength and weakness, and finally, all things that pertain to the natural life.

The second House is of Taurus, and is the
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house of substance, living, ministracion, and servants, and betokeneth the end of youth. In the which house, if Jupiter and Venus happen to be, they will chiefly encrease those goods, which amongst the Lawyers are called moveables, and also unmoveables, as Gardens, fields, Vineyards, and yearly rents, and whatsoever doth endure long. Also, if any man do hire any bond-servant under the sign, he shall be faithful in all things, he shall be put in trust withal.

The third house, which signifieth success by brethren, sisters, kindred, and small journeys, is attributed unto Gemini. Wherefore if any man have Aries in the Horoscope, you may pronounce to him good fortune by his brethren and kindred, by great men, and his Neighbours.

It is good under this sign to write & send Letters, to take in hand short journeys, to begin friendship, or brother-hood, or such like.

The fourth house is called the mansion of Parents, inheritance, treasures, and secrets. In this house it is good to contract, buy and sell, and to change Vineyards, fields, and possessions, to build houses and Engines, to lay foundations, to dig the earth, and to chuse thy sepulchre. For all these things Cancer doth prosperate.

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The fifth House, is the house of children, and love, legacies and gifts, and of all those things, which after death do pertain, either to pain or reproach. It is expedient therefore under this sign to take in hand all things that cometh in mind, to cherish thy self, to banquet and make good cheer, to stray abroad to enter into covenants and friendship, because of Venus ministring gladness. It is good also to put on new garments, to write Epistles, to be merry and pleasant, and to get him faithful friends, which may defend him in his necessity and need.

The sixth is the house of infirmity and sickness, sadness and servants, the delight of Mars, and is imputed unto Virgo. It is not good herein either to buy or sell, because of unfaithfulness, labour and sorrow, and especially by Mercurials, and Virgins, whom a man ought to eschew. For it heapeth against us false witness, thieves, and those which shall lye in wait for our life, men slayers, & blood-shedders. Also tumults, seditions, and factions: and all these shall happen by the Virginists & Mercurials, because that Mars as is aforesaid doth rejoyce in these things.

The 7 is in Libra, which following by and by after the sickness, is the house of marriage;

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riage, and of those things which are handled about the middle age, as it were equal in ballance. In this it is good to amend and recover things lost and in desperation, and because it is the house of perfect enmity, it is good to have to do with thine enemies, to begin wars and debates, and especially for them which have Aries in the Ascendent.

The eighth Mansion is attributed unto Scorpio, and is the house of portion of death, fear, and inheritance of dead men, and of such things as are done after death. Wherefore take heed, that in this sign thou take in hand nothing, neither enter upon any journey, nor commit thy self unto waters, because that herein he shall easily take hurt. Wherefore all battels, contentions, unjust causes, enmities, and evil women, are to be eschewed, and specially if they come by inheritance.

The ninth is in Sagitarius, the house of faith, religion, long journeys, wisdom, philosophy, Mathematical sciences, books, epistles, narrations, messages, dreams, and rumours, which every one have their proper star in the Armament of heaven. Wherefore the Sun and the Moon being in that house, it is good to take in hand the things aforesaid,

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said, for because they shall sooner take effect at that time, then any other, for it is the mansion of perfect friendship.

The tenth house is in Capricorn, and is called the house of kingdom, rule and office, & whatsoever pertaineth to power. Wherefore if thou wilt give forth any precept, or commandment, or bring any Province, or City in subjection, or attain and get any rich Kingdome, or have to do with any judge or take in hand the defence of the poor, or have conference with great and Noble men, all these things may happily and fortunately be done, Sun and Moon being in this house, commonly called the house of Capricorn, by the regular order, Aries being in the first house.

The eleventh is referred to Aquarius, and is the house of praise, of good fortune, the delight of Jupiter, of servants, and helpers in this Mansion. It is good to set upon thine enemies, to get friends to praise them by whom thou lookest for reward and gain: and finally to take in hand all things that we would have come well to pass.

The most evil and pestilent house in a manner of all, is the twelfth house, for it is the Mansion of Enemies, Prisoners, la-
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hours, miseries, enby, murmurations, and
beasts, and is the end of life. In this House
let no goodnes be looked for, but let him take
heed of Imprisonment or fetters, the which
(if he chance to come in this sign) he shall
hardly be delivered out. And if that Sa-
turn the Lord of the house, or Mars be there
it worketh death, and all kind of mischief.
And thus successively of all other signs.

Hitherto we have spoken of the nature
and effects of the signs, in what things they
being ascendent, do help and further us.
Now we will call to mind again somewhat
which was spoken before concerning the
Planets: about the which (as the matter
doth require) we will not tarry with long
circumstance, according to the Proverb,
not minding to make an Elephant of a Fly;
or a great matter of a small.

Saturn Lord of the Birth.

Saturn wheresoever he be Lord of birth,
doth draw the mind of those which are
born under him, having the bible at liberty
to be high-minded and stubborn to malice,
and to many miseries and calamities. Now
best he giveth faith and wisdom to per-
swade

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swade, and to discern that which is just and true in all matters but in his own, in the which he shall not be so circumspect. He shall trust much unto himself, and in his own wit; a small eater, but a large drinker; not greatly affectioned towards his Wife and Childzen.

Mars he causeth the body to be lean, cold and dry, filling it full of evil humours, maketh paleness, and bringeth sickness soon, and heapeth all diseases together; as the inflammation of the Lungs, with a fervent Ague, the Dropsie, the Gout, the Kingd-evil, Botches and Wiles, falling of the hair, and blindness, falling sickness; and finally, the whole seas and flood of naughty and vicious humours: he doth also cut off, and shorten the life, either in a moist place, or else in a strange or desert place, out of his native Country. It is also very evil, if Mercury do fall in the house of Saturn, for he maketh an Enchanter, a Conjuror, a South-sayer, a Truce-breaker, and an enemy to his parents, his brethren, and of all other men.

Jupiter Lord of the Birth.

Jupiter doth every where deserve Praise,
for there is no point of counsel, Wisdom,
know

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knowledge, eloquence and beauty, which he doth not liberally minister and give; so that if you will describe any good man, you may well feign him to be a Jovial. And briefly, if thou vindicate unto him all vertues and goodnes thou canst not err: For the Jovials, be fully replenished with all those things, so much less do they lack any thing. To what end shall I need to commend and praise their magnanimity, with their large honours and promotions, when as I said before, there is nothing found to be wanting or lacking in them.

Mars Lord of the Birth.

Contrariwise, Mars being naturally evil, doth make them disposed to all kind of evil. And as we said: there was nothing in Jupiter blame-worthy; so we do again pronounce, that there is not so great a mischief, but that the Martialists doth boldly take in hand, nor none so foul a crime, wherewith they are not contaminate and defiled.

It is counted a hainous thing amongst them, to be honest and good. And it is counted a great vertue to rob, and steal, to kill, to burn, to lye, to deceive and delude: And

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to be short, it is natural unto them to commit all unlawful things. And if there be any thing more mischievous then other, they think it lawful for them to do it without shame or punishment.

Venus Lady of the birth.

The properties of Venus are so well known, that I shall not need to stand about it with great circumstances; neither do I see why she should not be joynd with Jupiter. For unto all the effects and works, to all the vertues and sciences and finally, to all the good things that Jupiter doth give, she addeth splendor and renown, and also riot, and specially if Jupiter be in any friendly aspect with her; or that Mercury be in conjunction with Saturn and Mars, her signification being well known.

Mercury Lord of the Birth.

Unto some Mercury seemeth doubtful good with the good, and evil with the evil. Howbeit alone, he is very good in giving the Dowries of wit or disposition, in the which he doth excel Jupiter and Venus. As

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for the sortes and kinds of science and learning, they are so well known, that we shall not need to repeat them here again.

The Sun with the Lord of the Birth.

ALL that which is aforesaid of the good Planets, we would also have it understood of the Sun. For he is assured of a good planet which hath him, I mean not the Lord of the Birth, for that he is never. Likewise as the Moon being with the Lord of the birth seemeth to me, to be, (as it were a mean between Mars and Venus, and therefore keepeth as it were a mean in the natural gifts. But if she happen to come in conjunction with Jupiter, Venus, and Mercury; who will not judge that man most happy.

The Moon with the Lord of the Birth.

The Moon only for this cause is evil reported, because it doth breed a instability and unstedfastness, the which in a man bringeth all kind of mischief.

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Canons or Rules for the erection of the Figure of the Heaven.

The same order of the Signs is obserued herein, that is in the artificial; for what sign is ascendant, every Planet according to the order, is to be put into every house. As if Aries be in the ascendant of the birth-place, Aries in the first house, Taurus in the second, Gemini in the third, and Cancer in the fourth. If the Sun be in Cancer, thou shalt place Cancer in the first House, Leo in the second, Virgo in the third, Libra in the fourth, Scorpio in the fifth, Saggittarius in the sixth, Capricorn in the seventh, which is opposite to Cancer: and the other in their order as you well know.

But the Lordship and Governours of the signs is clean preposterous and contrary to that which is alledged of Firmicus; for here only respect is had to the Lords of the ascendant, and after him the other Planets in each house, are to be placed according to their natural order. And

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And in this onely it agreeth with the artificial, that the Lord of the ascendant is placed with the ascendant of the other planets: there is no order but onely the Natural order. As for example, I desire to erect a figure of Nativity, the Sun being in Aries. I know the order of the houses. I will set in the first house Aries, in the second Taurus, in the eighth Scorpio, in the ninth Sagittarius, in the tenth Capricorn, in the eleventh Aquarius, in the twelfth Pisces. And the signs being thus set, is almost the whole order of them, which judge by the Horoscope.

Now followeth the order of the Planets. First of all, I appoint the Lordship of Aries, Mars; for he is Lord of the sign: to the second house I ascribe the Sun, to the third Venus, to the fourth Mercury, to the fifth the Moon, to the sixth Saturn, to the seventh Jupiter, to the eighth Mars, to the ninth the Sun, to the tenth Venus, to the eleventh Mercury, to the twelfth the Moon.

Thus you see, the Lord of the Ascendant onely except all other Planets, to be placed according to their natural order; I would not that any man should understand me herein, that when I speak of the Ascendent, that I mean the ascendant of the hour, or Horoscope,

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Horoscope, but of the sign in which the Sun is at that time.

Likewise in the second revolution, thou shalt set Saturn in the first house, and shall be the Lord of life at the age of 13 years. In the second house Jupiter, and according to his nature, judge the substance of the child. To the third house add Mars, and by him judge concerning brethren and kindred, and short journeys. To the fourth house the Sun, and according to his nature have respect to the parents and inheritance, at sixteen years of age. And by this example you may raise to any man a like revolution, and perceive thereby what shall happen yearly. For this house doth not signifie that short revolution, wherein the Sun is every two hours, but a yearly revolution: wherefore we have added a revolution, stretching to 84 years, according to the ascendant in Aries but if that any other sign be ascendent, you must form another revolution, but according to the type or rule. If thou wilt judge of Children, look to the fifth house. For sickness, small beasts, or servants, behold the sixth house. For marriages and open enemies, the seventh house. For death, and inheritance by dead men, and such kind of things, give judgement by the

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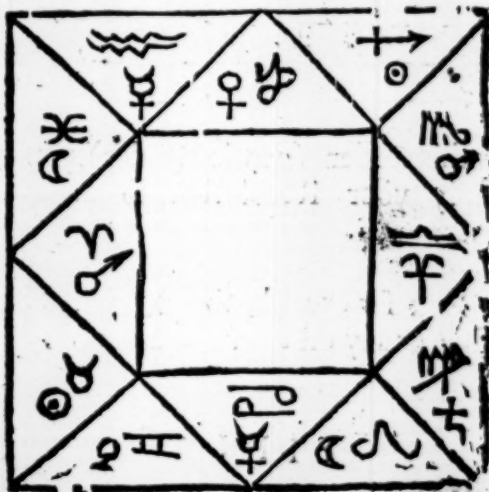
the eighth House, and so likewise of all the other houses. Neither do I understand, and perceibe what either ought or can be further spoken or said herein. The sum of this art is to know the natures of the signs and Planets, and then to erect a figure, and to exercise that which you have read. Prove it who will, and he shall see it not onely agree with the artificial, but also for to excel it, as well for the easiness as also for the certainty of the same.

Thou seest (as we said before, in our preface, & now again without shame) that there is nothing so much to be taken heed of, as a few things which are taken out of the artificial. Neither is it unknown that Liechtenbergius, the best learned of his time, in natural Mathematical sciences, by this onely Art to have made all the Astronomers astonished, and to have wrought strange things. Wherefore it should seem very evil, if that we should suffer the learning and cunning of such a man to be obscured and kept close, for these our doings, we have drawn out of him. Wherefore we are the less to be blamed, if that we have not satisfied every mans mind, except you will count it fault-worthy; that we have expounded and set out other mens
god

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good works unto the posterities, and prefer them before our own. The which thing if it be culpable, who is then without shame, or reproach, even they which are accounted best learned in this time or season? We have added hereunto a figure of the revolution : he that will know the other revolutions, let him read the Tables following.

A Figure of the Revolution of the Signs and Planets, according to Natural Astrology, whose ascendant is ♊ and the Lord of the same ♂.



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A Continuation or Prolonging of the Figure
afore said , from the First year of the
Horoscope in ♀, unto the end of 84 years.

1 ♀	13 ♀	25 ♀	37 ♀	49 ♀	61 ♀	73 ♀
2 ♂	14 ♀	26 ♀	38 ♀	50 ♀	62 ♀	74 ♀
3 ♀	15 ♂	27 ♀	39 ♀	51 ♀	63 ♀	75 ♀
4 ♀	16 ♀	28 ♀	40 ♀	52 ♀	64 ♀	76 ♀
5 ♀	17 ♀	29 ♂	41 ♀	53 ♀	65 ♀	77 ♀
6 ♀	18 ♀	30 ♀	42 ♀	54 ♀	66 ♀	78 ♀
7 ♀	19 ♀	31 ♀	43 ♀	55 ♀	67 ♀	79 ♀
8 ♀	20 ♀	32 ♀	44 ♀	56 ♀	68 ♀	80 ♀
9 ♀	21 ♀	33 ♀	45 ♀	57 ♀	69 ♀	81 ♀
10 ♀	22 ♂	34 ♀	46 ♀	58 ♀	70 ♀	82 ♀
11 ♀	23 ♀	35 ♀	47 ♀	59 ♀	71 ♀	83 ♀
12 ♀	24 ♀	36 ♂	48 ♀	60 ♀	72 ♀	84 ♀

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